

Calvinist Contact

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Vatican tries to suspend Ukrainian priests

Paul De Groot

EDMONTON — The Vatican has ordered the suspension of about 10 Ukrainian Catholic priests in Canada, on the grounds that they were improperly ordained.

The order has opened an old wound in Roman Catholic-Ukrainian Catholic relations — the compulsory celibacy required of Ukrainian Catholic priests in North America — and could prompt yet another schism in the Ukrainian Catholic Church, a leading bishop has warned.

The order, outlined in a letter to Ukrainian Catholic bishops in North America from the Vatican's representatives in Canada and the United States, is directed at married North American men who have gone to the Ukraine to be ordained, and now serve parishes in Canada and the United States.

Although priests in Eastern-rite churches are traditionally married, the Vatican has forbidden the ordination of married men in Eastern-rite churches

under its control in North America since 1929. Eastern-rite churches subject to the Pope, such as Ukrainian Catholics, are expected to follow Roman Catholic rules for celibacy.

Faced with a shortage of priests, some Ukrainian Catholic dioceses have sent married men to be ordained by a bishop in Eastern Europe, where the rule does not apply.

In an exchange of correspondence between the Vatican's *pro nuncio* (ambassador) to Canada and Toronto's Ukrainian Catholic bishop, Isidore Borecky, *Pro-nuncio* Angelo Palmas said about 10 North American men have been ordained by "clandestine" bishops in Ukraine in the last year, in contravention of the Vatican's rules.

See **CELIBACY** — p. 2

Thinkbit

The fatalist throws up his hands, the worrier wrings his hands, the believer folds his hands.

From: C.C. Staff member

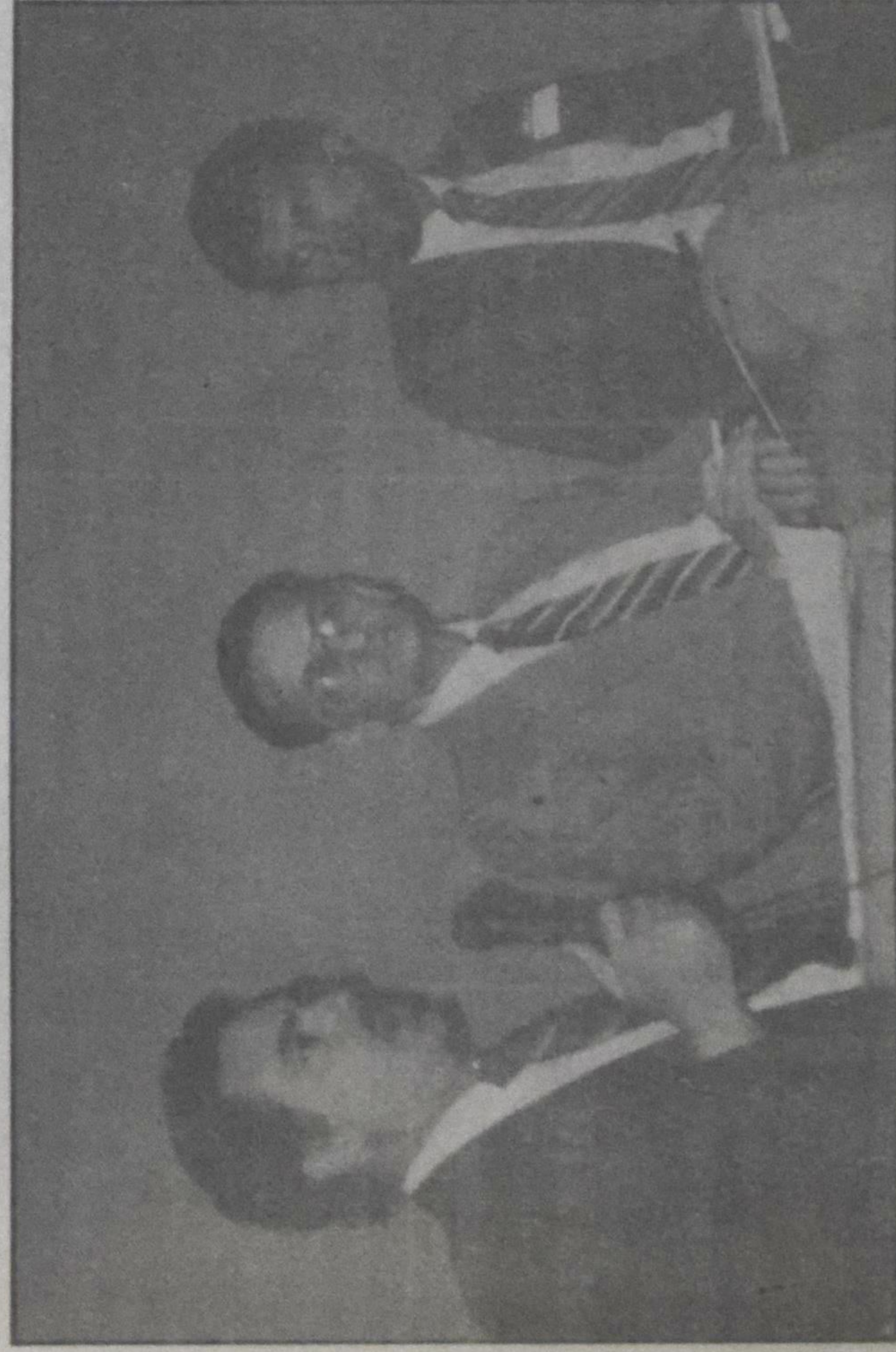
Conferees struggle to keep Christianity in public schools

Robert VanderVennen

TORONTO — Given that Canadian society has become religiously pluralistic and increasingly secularist, "it seems best to make a strong case for voluntary and instructional religious activity in our public schools," said Dr. John Redekop recently. He advised that "the home and private institutions assume greater responsibility for worship and personal commitment."

He was summing up for a conference on "Christian Faith in Public Education," or how a Christian should function in a pluralistic society.

The issue of the declining presence of the Christian faith in public schools is really a national issue, not one confronted only by Ontarians, said Brian Stiller, Executive Director of the Evangelical Fellowship of Canada, which sponsored the conference. Aileen



(From l to r) Harry Fernhout, John Redekop and John Dyck discuss the place of Christianity in public schools.

Further, the Ministry has set up a one-man commission to make recommendations on the place of religious education in the public schools of Ontario. This follows a court case in which the Christian program of religious education in Elgin County was challenged by non-Christian parents.

Since 77 per cent of Canadians identify themselves as Christian, Christian teaching should have that large a role in religious education, said Redekop. Parents should have considerable input on the religiously-based values taught in community schools. If freedom of religion means

See **CHILDREN** — p. 3

Calvin Center study to shore up Christian education



"The intent is to develop more fully a philosophy of education that is integrated with the practice of education": A Christian school teacher in Burlington, Ont., sits surrounded by three of her Grade 1 pupils.

C.C. Staff

GRAND RAPIDS, Mich. —

"Theory and Practice of Christian Schooling in the Reformed Tradition" is the subject chosen for study by the Center for Christian Scholarship at Calvin College for the academic year 1990-91, announces Dr. Rodger R. Rice, Calvin's Academic Dean.

Applications from people who wish to be members of the research team are being accepted until September 15, 1989.

Calvin says that this subject has been chosen as "the result of a growing

concern among Christian educators that Christian education has lost some of its vision, that it needs a more distinctive cutting edge. The 'Dutch schools' of the 19th century preserved our religious distinctiveness because they preserved

Van Ginkel chaired the day's proceedings.

The one-day conference, held at People's Church, was organized by the Social Action Commission of EFC because of some dramatic changes taking place in the role of Christianity in Ontario's public schools.

The Ministry of Education has recently outlawed exclusively Christian activities like the daily recital of the Lord's Prayer because they are judged to be religious in nature. The Lord's Prayer is replaced by the singing of "O Canada" and, optionally, religious readings that represent various religious faiths.

Further, the Ministry has set up a one-man commission to make recommendations on the place of religious education in the public schools of Ontario. This follows a court case in which the Christian program of religious education in Elgin County was challenged by non-Christian parents.

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an ethnic distinctiveness."

The clearly American point of view this expresses is combined with the statement's neglect of the differences between Canadian and American Christian schools. However, much of the social analysis in the Center's rationale for this project does fit Canadian as well as American schools. For instance, "Now as our ethnic diversity is increasing, our values are becoming more and more upper-middle class, and our relationship to secular culture is marked more by conformity than by distinctiveness."

The rationale continues, "Present needs and future demands require that we assess the current Reformed Christian school situation, articulate a full and precise theory of Christian schooling with its implications for curriculum, pedagogy and institutional structures, and begin the work of system-wide implementation. Christian teachers and administrators must have clear goals of Christian schooling, be certain of the structures and methods necessary to attain those goals, and be ready to assess the effectiveness of their schooling procedures."

The Center says that "the issue is complex and needs sustained, systematic, interdisciplinary attention," but it is in a position to make such a study, even though it will be able to work at it for only one year.

See **EMPHASIS** — p. 2

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Art show explores photographic boundaries p. 7
Annie Rietdyk recalls how she and her Jewish family experienced World War II pp. 10, 11
The 1989 Synod of the Reformed Church of America met in Grand Rapids p. 12
The 1989 Synod of the Christian Reformed Church of North America held a brief session . . . p. 8; pp. 12-16
The 115th General Assembly of the Presbyterian Church in Canada met in Montreal p. 16

Celibacy imposed on Eastern-rite clergy

... continued from page 1.

The ordinations have raised questions about the validity of the Masses and confessions at which the priests preside, said Palmas.

He asked that any priests "in irregular status" be suspended until the Holy See studies their situation further. He also asked for a list of the priests, with information about their training and ordination.

Warns of schisms

In two letters of reply, to Palmas and to Pope John Paul II, Borecky warned that the Vatican's crack-down on married priests is "rousing serious hostility and negative reactions" among Ukrainian Catholics. Copies of the correspondence were obtained by this correspondent.

Borecky, 77, is already under fire from the Vatican over his refusal to submit a letter of resignation, as the Vatican expects of bishops who turn 75.

In his letter to the Pope, Borecky warned that the Ukrainian Catholic Church is already "wounded and bleeding." Further violations of the historic relationship between Roman and Ukrainian Catholics could cause schisms within the church, Borecky noted.

According to the Union of Brest of 1596, by which many Ukrainian Orthodox believers recognized the Pope as head of the church, the Ukrainians retained their Eastern liturgy and traditions, including married priests. But since the 1800s, Roman Catholic leaders in North America have attempted to impose Roman-style celibacy on Ukrainian

Catholic clergy.

This effort has provoked at least three major schisms in North America, Borecky said in his letter to the Pope.

The Russian Orthodox Church in North America, the Ukrainian Greek-Orthodox Church of Canada, and a Carpatho-Russian Greek Catholic diocese formed in the 1930s all have many members who left the Ukrainian Catholic church over the celibacy issue, Borecky said.

Bishops legitimate

Borecky also argued against designation of the Ukrainian Catholic bishops as "clandestine" or irregular.

The Ukrainian Catholic church is illegal in the Soviet Union, and many of its bishops and priests have been

imprisoned since 1946, when the church was forced by Stalin to join the Russian Orthodox Church.

Nevertheless, the bishops have carried out their tasks faithfully, and no one has questioned their validity until now, Borecky said in his letter to the Pope.

The Vatican will "only sow confusion and uncertainty amongst the Catholic faithful of Ukraine," if it insists that the "clandestine" bishops are improper, Borecky warned.

It is even suggesting that all of the sacraments which the five million members of the underground Ukrainian Catholic Church have received over the last 40 years are invalid.

"I most urgently beg Your Holiness to direct the relevant officials of the Church to avoid any expression which even

Emphasis of education study to be on integration

... continued from page 1.

Three principal thrusts of the study show a concern for unity, for integrality. The intent is to develop more fully a philosophy of education that is integrated with the practice of education, to bring greater integration between research and practice, and to integrate our present orientation with the needs of the future.

The planners of the research study wish to have insight from at least five academic areas. From theology and philosophy they ask what implications Reformed eschatology has for our vision of the future, and how one identifies the process of spiritual growth. From psychology the interest is in Christian learning theories and how moral awareness develops in students.

History and economics should tell how schools have been shaped by economic structures and how their agendas have been determined by economic and political forces. Sociologists should

show how the school and community can work together in order to develop moral awareness in students.

Education, among other things, should tell us how to organize our schools to reflect Christian values, and what the implications are of our philosophy for curriculum, pedagogy and institutional structures.

There is a feeling of urgency, even desperation, in the plan from the Calvin Center. Its conclusion states: "If Christian schooling is to be a viable option in the next century, it desperately needs the theoretical underpinnings and practical specifics that this kind of leading study could provide In the light of the desperate needs of the world and the pressing demands of the future, we must set about rethinking and reshaping our schools: their purpose, their curriculum, their pedagogy and their institutional structures."

face a severe shortage of priests.

Edmonton's Ukrainian Catholic bishop, Martin Greschuk, refused to comment on the matter, but the Edmonton diocese, which covers Alberta, has several married priests who were ordained in the Ukraine. Sources in the diocese said that to their knowledge, no priests have actually been suspended. One priest said the Vatican's silence since Borecky sent his letter may be a sign that the Vatican

has relented.

Several American Ukrainian Catholic dioceses had also received the letter, but said they were not affected by it. Dioceses in Philadelphia, Chicago and Palmas, Ohio, have no married clergy who were ordained in the Ukraine in the last year. Bishop Basil Losten of the Stamford, Connecticut diocese, said he has ordained married men in his own diocese, with special permission from the Vatican.

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



The Great Wall of China

"The pen is mightier than the sword."

The story of China accomplished something which few news events do: it captured the hearts and imaginations of readers and viewers all over the world. First came tales of courageously demonstrating students and compassionate soldiers incapable of attacking their own countrymen; next came hints of closed-door power struggles followed by the army's violent put-down, rumours of civil war and the current hard-line crack-down.

From its beginning until now this do and die drama has not just been reported by the media, but at almost every step of the way the media has been influencing the development of its plot. The story of China displays in extreme form the power of the news media for both good and evil.

Media power

First of all, the news media served as a catalyst for the students. Under a regime that had gradually been relaxing the flow of information, the students learned of the value of foreign democratic systems, the development of *glasnost* in the Soviet Union and the high level of corruption in their own government. The student movement remained true to communist principles and used its media-gained awareness to call for reforms in both the integrity and openness of their communist system.

Once the demonstrations were under way, the media gave the students tremendous courage. The hundreds of foreign journalists in Beijing for the Sino-Soviet summit sensed a sensational event in the making, and stayed on to watch the developments. But they didn't just watch: their very presence empowered the students with an awareness of worldwide support. With international sympathy so solidly behind them, they felt invulnerable.

Then came the media highlight: the refusal of the army's 38th division to attack their own countrymen. Pictures of mobs stopping tanks in their tracks, tearful soldiers abandoning their weapons and others singing anthems with the demonstrators created one of the most dramatic outpourings of compassion the news

media had ever seen. Rarely have I seen journalists so emotionally gripped by their own reporting. The euphoria was wildly contagious.

China power

And then the quick, bloody end to it all. At first I thought, "so the sword is mightier than the pen," but then realized I was wrong. The Chinese government used the sword to clear out the demonstrators, but the pen to re-establish their vice grip on an entire nation. Yes, they used the power of the pen with cynical astuteness by:

- broadcasting pictures and stories of brave soldiers bloodied by 'barbaric' students.
- profiling student leaders as counter-revolutionary traitors, and calling on all true patriots to turn in those in hiding.
- assigning the dirty work to an army division that was largely illiterate, soldiers who had no media awareness but instead believed whatever their superiors told them.
- banning the starting and spreading of 'rumours,' thereby undermining the influence of the foreign journalists still in town.
- arresting citizens whose relatives in Canada had sent them articles describing demonstrations here supporting the students, thereby associating a sense of terror with the foreign news media.
- Ultimately, by re-establishing their own control over the pen, the Chinese government re-established control over the nation.

Prayer power

After his recall, the Canadian ambassador noted that he, along with much of the world, had been so swept along by the initial euphoria that he had forgotten about the Great Wall of China. Our western eyes were too eager to welcome China into our way of life, forgetting the thousands of years of barriers between China and the West. Perhaps China will not be won by the pen or the sword, but by a much less recognized power we call prayer.

Syd Hielema teaches music and English at Toronto District Christian High School, and lives in Newmarket, Ont.

Pressreview

Carl D. Tuyl



We're just past the halfway mark of 1989. The days begin to shorten again, and up till now we have worked for the government which takes a little more than 50 per cent of our earnings.

★ ★ ★

There was a fierce fight among Liberals. The old-guard Chrétien people wanted a leadership convention as soon as possible so that their man could cash in on his lead in the polls. The Martin camp, however, wanted a later date so that they could generate more popularity and visibility for the Montreal MP, whose parliamentary performance is rated by some in the C-minus neighbourhood. The Martin people won. The situation is getting a bit more confused, however. Ontario's Premier Peterson is beginning to make noises that have that statesmanlike sound of aspiring national leaders. The Peterson Ontario Liberals blocked Chrétien's efforts to get an early date for the leadership convention.

Peterson also has Bourassa's support which makes for quite a powerful alliance, in the meantime on the NDP front all remains quiet.

★ ★ ★

The Liberal Party is now sending affinity VISA cards to its members. These cards guarantee that the \$12-per-member renewal fee goes to the party. Judging from the number of Christian solicitations that are deposited in my mailbox, we may expect some of our organizations to jump on that bandwagon.

★ ★ ★

My favourite Tory, Don Blenkarn, who is forever hitching up his pants trying to keep it on top of his affluency bulge, is having a go again at the credit card industry. We are being soaked by department stores with 28 per cent interest, the banks coming in second with an average of 20 per cent. Mr. Blenkarn informed an all-party parliamentary committee of the situation, which in the words of Liberal MP Roger

Simmons amounts to a con job. There are about 20 million of us who use the plastic convenience, and we are a captive consumer group. If the industry would see its way clear they would probably charge us hourly interest rates.

★ ★ ★

Oil prices slumped as markets responded to OPEC's failure to curb over-production. Prices at the pumps here went up by as much as a nickel per litre. Only in Canada, you say.

★ ★ ★

Canada Post went into a publicity frenzy with the announcement that they made a \$90 million profit. Big deal! They have a virtual monopoly with unlimited freedom to raise their prices. Anyone can make a profit that way, and that includes Morris the cat. What is much more amazing is that Canada Post was such a chronic money loser in the first place.

★ ★ ★

Quebec nurses are underpaid, their employing hospitals are starved for funds, unemployment is still too high, drugs are rampant, and crime is on the rise, but the Bourassa government, ever en garde, spent \$600,000 to replace stop signs with arrêt signs. By the way, many Montrealers who telephone for a taxi stipulate that they want a non-Haitian driver.

★ ★ ★

Premier Bourassa is miffed about the news that Canadian Space Agency personnel are refusing to move to Montreal. He was so upset that he even questioned the scientific competence of these people. Hey, it's a free country, ain't it? If you don't want to move you stay put, and the RCMP can do nothing about it.

★ ★ ★

Immigration Minister Barbara McDougall said that Canada will take up to 16,000 Indo-Chinese boat people over the next three years in an effort to help clear overcrowded

would be to non-Christians.

Charter of Rights enhances secularism

In a panel discussion John Dyck, Mennonite Brethren pastor in Winnipeg, accented that opposition to Christian values in public schools comes mainly from Christians who are "functional secularists." Redekop said that the Charter of Rights and Freedoms will make schools increasingly secular because of its emphasis on the right to "freedom from" pressures.

He urged Christians of various theologies to work together, through the Evangelical Fellowship of Canada and other Christian coalitions, to try to recover the strength of the Christian ethos "in society and public schools."

Ontario government moved to set up a formal program in religious studies, and though its foundation was to be the Bible, that was the signal of a problem, said Fernhout.

The gradual removal of Christianity from public schools came about because of the variety of religious views brought by new immigrants, by unprecedented material

prosperity and by changes in public morality. All of these are really subsets of a single change in the public spirit, said Fernhout, a change to a spirit of secular humanism.

However, he emphasized, it was not the new immigrants that brought this spirit.

Secularism was the worldview introduced by the *children* of old immigrants.

Today the government tries to hold a position of religious pluralism in the schools, concluded Fernhout. But the risk is that one religious vision, namely that of secular humanism, will predominate. Pluralism is reduced to a tolerance of religion.

The pluralist worldview has its own religious story to tell through the curriculum, but it is fundamentally at odds with the Christian story. That is as unjust to Christians, who form the largest religious group in Canada, as Christian dominance of the curriculum

Children of immigrants introduced secularism, says Fernhout

... continued from page 1.

equality of religion, equal time for all, then society invites chaos. Tyranny by a minority is as reprehensible as tyranny by a majority.

"The life and growth of Christianity does not in any essential way depend on anything that public authorities can do in the school system," Redekop added.

"The primary beneficiaries of a Judeo-Christian presence in the schools are the state and society, not the church and the synagogue."

In the other keynote address at the conference, Dr. Harry Fernhout of the Institute for Christian Studies showed how the place of Christianity in public schools has shifted during Ontario's history. "It can be demonstrated that from the founding of Ontario public schools until a couple of decades ago there was a dovetailing of public education and a Christian view of life," he said. But he added that the vision of Christianity no longer forms the core of public education.

In the early years specific courses in Christian ideas were not needed, because of the founding vision of Edgerton Ryerson that public education should be "pervaded throughout by Christian principles." But in 1944 the

refugee camps in Southeast Asia. Madame Thatcher and her foreign secretary, Sir Geoffrey Howe, have another solution to the problem. They propose that arriving refugees should be forced to return.

★ ★ ★

No more good old Ronnie Reagan. The former president was knighted by Queen Elizabeth and he is now Honorary Knight Grand Cross of the Most Honourable Order of the Bath. Sir Ronald, if you please! One wonders what intimate privileges this promotion entails. Order of the bath?

★ ★ ★

Japan's prime minister Souda Uno was already in a bit of a tight spot 11 days after taking office. Japanese papers report that he paid \$20,000 to a geisha during a five-month period in 1985. I bet my copy of the Book of Mormon that it wasn't for playing checkers.

★ ★ ★

China remains at war with itself, which is the strangest and most painful of all wars. Our Ministry of External Affairs is still trying to find a suitable diplomatic response to the happenings in Beijing. Joe Clark canceled the screening of "The First Emperor of China" at the June 27 opening of the much publicized new Museum of Civilization. Not what you call a powerful diplomatic reprimand, but the recall of our ambassador elevated our protest considerably. Enough to provoke irritation among China's leaders, whoever they are.

★ ★ ★

Greeks went to the polls and could not quite make up their mind, with the result that the Greek Communist Party might become the power broker for whoever is going to form the next government.

★ ★ ★

All EEC countries voted for representation in the European parliament. Mrs.

Thatcher regards those elections with a great deal of disdain, and she refuses to campaign for them with the result that her Conservatives got soundly trounced by Labour candidates. Europe's Green Party gained, but the socialists remain the largest group with 182 of the 518 seats.

★ ★ ★

The most surprising trend in European politics is the rising popularity of Mikhail Gorbachev. The Soviet leader is acclaimed as a virtual pop star in Western Europe. If that man could only get toothpaste and talcum powder in the Moscow stores, he would be worshipped.

★ ★ ★

And the Dublin inquiry goes on, and on, and on like a repeating fraction.

Any time now, the Stated Clerk of the Council of Christian Reformed Churches in Canada will have to appear to give testimony about the use of steroids in ecclesiastical assemblies. Judging from the length of some speeches there might indeed be some legitimate suspicion.

★ ★ ★

No more quickies in the Catholic Church in Toronto. Roman Catholic couples wanting to have a church wedding in the archdiocese of Toronto must now notify a priest one year in advance. Pregnancy of the bride will no longer be considered grounds for an exception. There! Fortunately for the impatient ones, City Hall still requires only a five-day notice.

★ ★ ★

And those who think that I am not respectful enough of our government, I refer to Allan Fotheringham who writes in, of all places, the *Financial Post*, about the "ditherers by the Rideau." I wouldn't dare say that.

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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Not all "truth" will set you free

Not too long ago, I was part of a retreat in the Niagara peninsula. During a discussion in a smaller group, one of the participants made the remark that truth was the ultimate principle and that by submitting to the truth we could solve all other problems. Truth is the foremost attribute of God, he said. "God is Truth." He did not think that saying that God is Love was an equally ultimate statement.

I resisted that remark, partly because I do not rank God as Love below God as Truth and partly because I felt that by agreeing with him I would buy into dogmatism. Rightly or wrongly, I read into what he said that if we built our lives on a church's *understanding* of the truth, which it expresses in doctrines and expounds from pulpits, then we would be saved. I know better than to *absolutely* trust official "truth," even if a minister of the church or an angel from heaven would hand it to me on a platter.

Last week I came across the following paragraph in a Dutch article: "Throughout the ages, until the present time, truth and unity are played off against each other. For the sake of unity, truth is being violated. It has been said that those who emphasize the truth do not promote unity. But these are human reasonings. It's rather like this: the truth promotes unity; real unity is founded on the truth."

I can join myself with this statement (it sounds biblical to me) as long as the truth we are talking about is the real McCoy and is passed on in humility and love. Problems arise, however, when something parades itself as truth when in fact it is but a shadow of the truth.

Institutionalized truth

Take the "truth" of institutionalized politics, and there's a lot of that floating around in the world, and see how it stacks up against the truth. Institutionalized politics is a politics that exists to preserve a government and its officials. The government of China practises this kind of politics at the moment. It spreads lies like manure in the hope that it itself will come out smelling like a rose. The Canadian government was practising a modest version of it in the brief cover-up of the budget leaks.

And then there is the "truth" of institutionalized religion, a religion that is used to protect the position of religious leaders and other influential people. The Jewish leaders at the time of Jesus come to mind. But one only has to look at the history of the Christian church to know that it, too, has disseminated this kind of truth as it persecuted dissidents. The message that churches or church leaders send out is sometimes distorted because it is only part of the truth. Church officials can be masters in the art of keeping their parishioners in the dark.

Newspapers are notorious for spreading misleading "truth" or *pravda*. This reputation is not undeserved because papers are often used by the establishment to publish propaganda or to toe the official line or to promote the dominant philosophy of society without ever acknowledging the bias. The commercial concerns of a paper influence the kind of news it offers. Often papers succumb to the itch for exciting stories, thereby twisting the story or leaving out essential pieces of information.

Calvinist Contact, too, has at times not felt free enough to speak the whole truth and nothing but the truth. In addition, reporting on current events always brings with it the possibility that only part of the story gets told, because we do not know the other part.

And to the extent that individuals regard themselves as institutions, they, too, have a habit of furthering their self-preservation by substituting "truth" for truth.

Loving truth

So, you must excuse me if I don't wax too enthusiastic when other people tell us that truth is the ultimate principle, and that we need not concern ourselves too much with "love" and "feelings" and "unity" and other such flotsam. I have never yet encountered truth that was not garbed in love. I have never experienced truth that did not make itself known through people's feelings. And I have never known truth to be an opponent of true unity. First Corinthians 13 clearly states that even if you and I "can fathom all mysteries and all knowledge" of the truth but do not have love, we are nothing.

Therefore, when my spirit tells me that someone's truth is unloving, disrespectful of feelings and divisive in the Body of Christ, I distrust that truth with all my soul.

The Dutch article, with which I can agree in a sort of abstract way, although I do not know the agenda of the writer, continues by saying that the truth is the truth of the gospel, and that it is founded on the Word alone.

That's familiar language. "*Sola Scriptura*," we tend to say. Yet, strangely enough, I'm leery of this kind of language. I'm leery because it stops after it has talked about the truth of the scripture.

Through the Spirit

What about the truth of reality? I ask myself. Do we become alarmed only when some scriptural teaching is at stake? What if the reality of sexual abuse is not faced by a church council? What if the church does not reach out to the unsaved? What if the love of the church has grown cold? What if the members of the church are not encouraged to use their gifts because the church is hung up on authority structures? That is not so much a question of doctrinal purity or scriptural knowledge as it is a question of *applied* gospel and scripture.

Lest we think that *Sola Scriptura* means we reduce every problem to a doctrinal and church order matter, we should perhaps add this phrase, "but not without the Holy Spirit." Unless the Holy Spirit lead us individually and communally into an understanding *and* application of the scriptures, no slogan in the world keeps us safe from substituting "truth" for truth.

The Holy Spirit empowers and frees us so that we may listen to our inner voice again. Not all truth comes to us from the outside. There is a beautiful interplay now between the voice of experience and the voice of proclamation. The Scriptures have the authority to correct and to chasten, but the inner voice may initiate and respond and be joyfully at work.

The fruit of the Spirit is "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control," we read in Galatians 5:22. "Against such there is no law." Here, too, is a good thermometer for checking out someone's truth. If this fruit is absent, don't trust the messenger and his message.

BW

Editorial

FETISHES/DAVE FEDDES



The old days were better?

In those first days after Pentecost, the Christian church was heaven on earth. Alive with the joy of the Lord, Christians were one big happy family. Back then the church did not face the ugly problems that it faces today. The church must return to the book of Acts!

Most of us have read, heard or thought something like this. We long for the good old days. Before returning to those good old days, however, we might be wise to get a realistic picture.

If we were to go back, then people who lie about their budget contributions would die on the spot. Annanias and Sapphira lied about their giving. They were dead before they could leave the consistory room. A return to the book of Acts might mean a record number of funerals.

Much heat at congregational meetings is generated by money matters and culture clash. But that is no different than the early days: "In those days when the number of disciples was increasing, complaints arose..." (Acts 6:1).

Christians from a Grecian cultural background griped that the Hebraic apostles were overlooking the financial needs of their widows. The apostles concluded that ministry to widows is important, but it does not justify bad sermons. (Maybe we have returned to the old days, when ministers of the Word neglected to study and pray in their scurry to satisfy all complaints personally.) The apostles wisely moved beyond the old model, delegating the ministry of tables to others.

Theological disputes and synodical pronouncements are not fun. They are not new, either. The synod of Jerusalem had to decide whether Gentiles who believed in Jesus had to conform to the traditions of the law. That first assembly chose gospel over law, Christ over cultural conformity. The letter to the Galatians proves that not everybody agreed with that decision; there were plenty of people, no doubt sincere, who still insisted that religion is defined by regulations.

Then there are those distressing personality conflicts, where people just cannot agree. In the good old days, Paul (the ambassador of Christ) and Barnabas (the son of encouragement) had such a sharp disagreement that they parted ways.

The good old days even had terribly long sermons and sleeping in church. "Eutychus... was sinking into a deep sleep as Paul talked on and on" (Acts 20:9). At midnight Eutychus fell from the window in which he had been sitting, and was found dead three stories below. Paul miraculously raised him. As a teenager I considered this story to be a valuable warning against the danger of long sermons. Now that I preach, I especially appreciate that Paul went back upstairs, ate, and then preached till morning. Paul did not shorten his sermons for anything!

"Do not say, 'Why were the old days better than these?' For it is not wise to ask such questions" (Eccl. 7:10).

There were problems then, and there are problems still. But the church increased then, and it increases still. The Holy Spirit was active then, and he is active still. By the power that is at work within us, even the obstacles become opportunities. And the Lord adds to the church daily those who are being saved.

Dave Feddes is pastor at Westmount Christian Reformed Church, Strathroy, Ont.

No ordinary schoolhouse

I was surprised to see the picture of the inside of the School on Wheels on the front page of the June 9 issue of C.C. Yet, inside was nothing of the unusual story behind it.

This was not an ordinary country school, as the caption below the picture seems to suggest. The converted dining car housed both the schoolroom and the living quarters of Mr. and Mrs. Fred Sloman and their family of five children.

Mr. Sloman and his wife spent 38 years on the 149-mile stretch of rail in northern Ontario, spending four to five days at five locations in rotation.

The school is now a museum located in Clinton on the Bayfield River, a few blocks from the Sloman summer residence where Mrs. Sloman, now in her 90s, still lives with her daughter.

Dick Roorda
Clinton, Ont.

BEYOND BELIEF



Letters

Questions critique of towering book

I'm puzzled. The item that puzzles me is the article you reprinted on John Boswell by Richard Neuhaus (June 9 issue). The puzzlement concerns the obvious efforts you had to go through to get permission to reprint an article on the opinions of an author whose name was mentioned by no one. It must really puzzle readers who have never heard of John Boswell. I avoided Boswell because he is gay, which might seem to weaken his arguments in the eyes of some.

If you are going to refute someone should you not first present that person's arguments? Interestingly, Scroggs, whose research I did use in my article, also disagrees with some of Boswell's reasoning but comes to the same conclusion, based, I believe at least partly, on Boswell's research. He concludes that the "unnatural" in Romans is indeed the relationship between *heterosexual* males.

For the record, *Christianity, Social Tolerance and Homosexuality* is a towering book, a landmark in the treatment of its subject and one of the most significant scholarly studies on Western mores to appear in some time. Paul Robinson of the *New York Times Book Review* suggests that "The book's argument is of such richness — its empirical base so broad, its reasoning so fierce — that it succeeds in making one think the unthinkable." And Keith Thomas in the *New York Review of Books* says that "Mr. Boswell's scholarly and painstaking analysis will bring academic respectability to what has hitherto been regarded as a faintly murky subject. It may even do something to foster more tolerant attitudes."

Put us on the map

I read your report re: Harry Fernhout's appointment to the ICS (June 9). Wife Hilda from Winnipeg; Harry from???

H. Huijsing
Thunder Bay, Ont.

Response:

To help you get rid of your puzzlement: a reader sent us the article by Richard Neuhaus, suggesting we reprint it, a certain Dr. Hendrik Hart had already made reference to Boswell's book in the Oct. 28 issue of C.C., a phone call was all it took to get permission to reprint and we had space to fill on page 5 of the June 9 issue a few hours before the deadline because so few people responded to our extensive treatment of the topic of homosexuality.

Editor

Response:

Aha, we know why you're asking. Harry is from, where else... Thunder Bay. Actually, he was born in Assen, the Netherlands, and, precocious child that he was, immigrated to the Fort William-Port Arthur area, now known as Thunder Bay, at the age of three. Are you satisfied?

Editor

Christmas in the southern hemisphere enhanced

Shame on us for waiting so long to thank you ever so much for sending us the Christmas issue of *Calvinist Contact*. The drawings and articles really helped make Christmas more meaningful.

Here Christmas is in the heat of summer, at the end of the school year (the seminary in which Sid teaches

church history usually has its closing exercises the Friday of the first week in December, though last year it was the second week).

We don't have the extravagant Christmas decorations six weeks ahead of time as does the northern hemisphere, and sometimes Christmas just seems to sneak up on us. As much as we enjoyed reading your paper with its many excellent articles, we especially appreciated your thinking of us in such a special way.

Thank you, thank you, and may our God bless you richly in your witness for him.

Sid and Mae Rooy
Buenos Aires, Argentina





Comment with a wink

Herman de Jong

David is three years old. He's a mischievous little guy. You just have to look at his eyes. They tell you that he's forever up to something.

Amanda is his sister. She goes to Grade 1. Amanda is a quiet girl. Can you imagine her being a busy-body like David?

Amanda is always reading. She's read through the whole Children's Bible. Now she can tell David all those wonderful Bible stories. But David listens only for a minute and then he has to do something else. Run after Minou, for instance!

Yes, David and Amanda have a cat. They call her Minou. This is their second Minou already. The first one was driven over by a truck. Dad buried her under a cherry tree. He made a small cross for her grave.

Minou is a beautiful cat. She takes good care of herself. She licks her white and black hair to make it shiny. You try that to your hair ... I bet you can't do it! But cats can. Minou glides very quietly through the house. You never hear her come.

She'll suddenly jump on Amanda's lap. Then she looks at the cover of Amanda's book, while Amanda reads the inside pages. But it doesn't take long to read the cover, and soon Minou will curl up and fall asleep.

Minou never jumps on David's lap because David is too jumpy himself. Sure, David sometimes looks at a nice picture book. But only for a little while. Then he has to play

with his cars again. No, cats don't care much for little boys who always jump up. But David loves Minou, too. He often chases Minou. But she is too fast ... even for the fastest little boy in the world.

One Sunday afternoon, Minou went to the bathroom outside. After one hour she still hadn't come back. Amanda grew worried. She called Minou's name a hundred times. Dad and Mom searched for her in the orchard. The farmer next door had a big dog who loved to chase Minou.

Then she would climb in a tree and there she would be safe. Luckily for cats, dogs can't climb trees. But Minou wasn't in the orchard either. She was gone!

For three nights Amanda cried herself to sleep. David played with his toys as if nothing had happened. But Mom noticed that every so often he would run to the

garden shed. That shed had a small window and when the sun shone through it, Minou loved to sleep on Dad's workbench.

But when David pulled himself up on the workbench, Minou was never there. Poor Minou, poor David, poor Amanda!

★★★★

Finally, after one month, something happened. No, Minou didn't come back. But the birds came back. Mourning doves, cardinals and even finches. Mom said, "Now that the cat is gone, the birds feel safe again! Look, aren't they beautiful? Open your bedroom

When Minou disappeared

(For Janine, Sarah, Mark, Michael, Jovita, Amy and Blake)



my window sill!"

And you will wake up, and you will hear a beautiful concert! Instead of Minou, God has now given us the birds to enjoy."

Amanda thought: "Fine thing, you can't stroke a bird. And a bird won't sit on your lap. Minou loved me and trusted me. The birds will never do that!"

But a mourning dove changed Amanda's mind. When Amanda opened her window one morning to listen to the singing of the birds, a mourning dove flew away from the window sill. She had built a nest in the ivy which had reached the window. Amanda ran to David's bedroom. Of course David wasn't there! He was already playing with his cars in the living room. "David, David, there's a bird's nest on

One night, just before David had to go to bed, Amanda and David looked at their little friends once more. Outside Dad and Mom were raking grass. "Dumb fertilizer," they had heard Dad say at supper time. "It makes the grass grow too fast!" Suddenly, they heard Dad shout and saw him run over the lawn. "Go away, go away," he shouted, and they saw him throw his rake at something.

In their pyjamas, Amanda and David ran outside. Uh-oh, what was happening? "Minou is back," Dad shouted, "But she was crouching in the grass to jump on the window sill. We will have to lock her up for a few days!"

Tears came to Amanda's eyes. "Look, look," cried David, "She's sitting on the garden shed." And there she was, but it wasn't the same Minou. Her fur was dirty and she had become a real skinny cat. "She's been eating too many mice," said Dad. Brrr ... Amanda shivered. Her lovely Minou eating mice?

For two days Minou was locked away in the shed. "Meow, meow," she complained bitterly. Then, one morning, Amanda opened the curtains again. The birds were gone. All that was left was an empty nest and little circles of poop on the window sill. She walked through the wet grass of the lawn and opened the door of the shed. "Come Minou, now you may come out," she said. The cat sped past her and clawed at the kitchen door — inside was her bowl with cat food and soft laps to sleep on.

Herman de Jong lives in Jordan Station, Ont.

Oproep aan Nederlanders in het buitenland

Tweede Kamerverkiezingen

Op 6 september 1989 worden vervroegde Tweede Kamerverkiezingen gehouden. Iedere stemgerechtigde Nederlander kan aan deze verkiezing deelnemen, ook als zij of hij in het buitenland woont.

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A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman

Rev. Richard Stienstra

Rev. Jack Vos, Reporter

Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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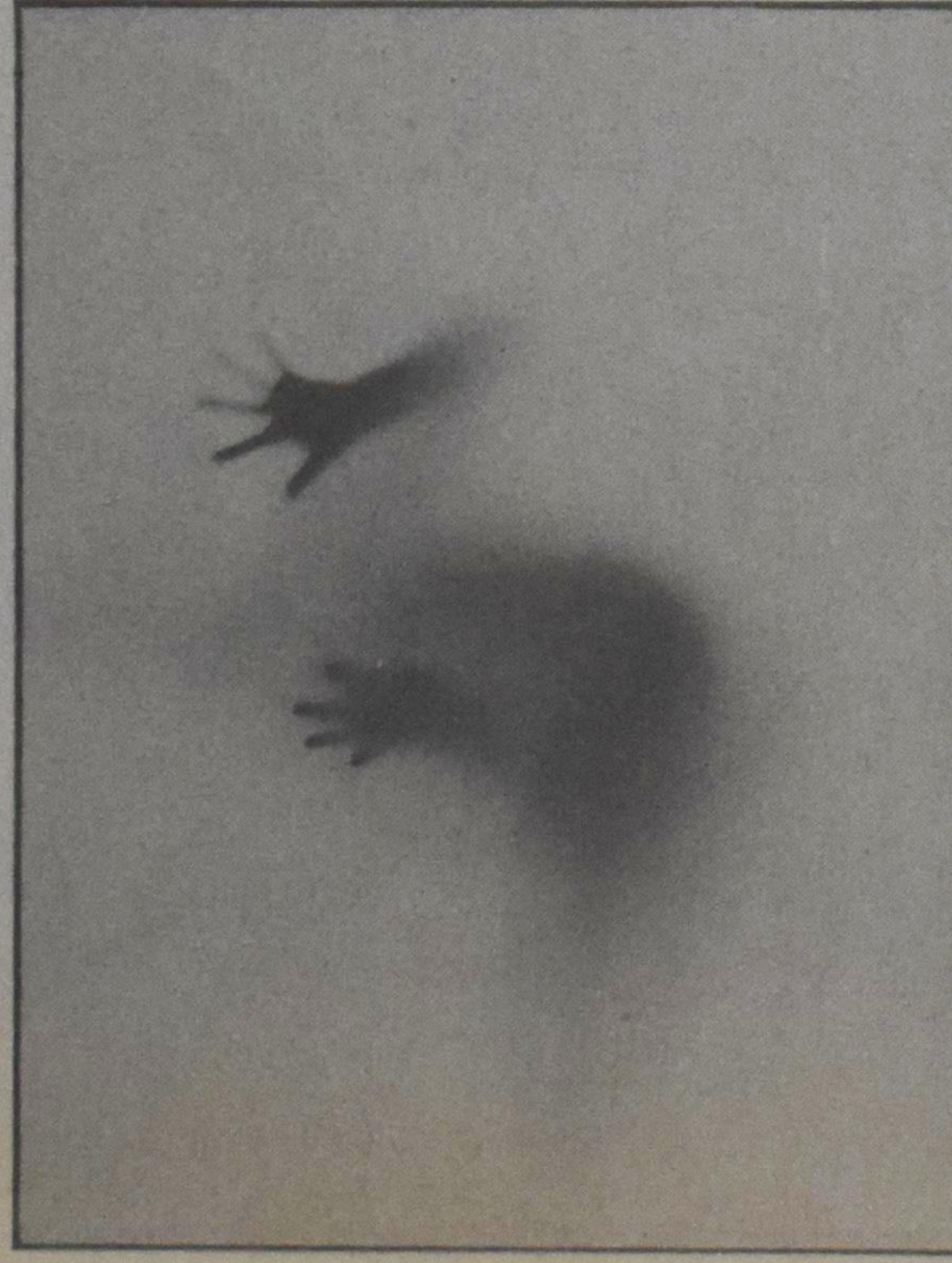
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Photography

Art show explores photographic boundaries



Robert VanderVennen

TORONTO — Photographs that challenge the limits of photographic art make up the latest showing of the work of Toronto artist Flora Visser. The show was held in April at the Art Dialogue Gallery in Toronto.

Two series of photographs show people in dynamic movement, with the figures partly obscured. One shows the face of a woman, unidentifiable and unknown, emerging and then disappearing into a haze. The other is a striking display of 32 dance-like poses of a woman behind a veil, so arranged that

dinner plates set out in different arrangements on the grass in a park. The dinners that belong on the plates come up out of the earth, and you almost have the feel of eating on the grass as the five thousand did when Jesus fed them on the hillside.

Visser's work is unmistakably that of a woman artist. Although this show is entirely of photographic work, she has more often exhibited paintings. Her art gives an effective feeling of depth, reflecting her extensive training in sculpture at the Ontario College of Art, from which she graduated in 1982.

Flora Visser photographs movement with a sense of mystery.



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Edmonton-CHQT ... 7:30am	Kentville-CKEN ... 8:30am	
Edson-CJYR ... 10:00am	Middleton-CKAD ... 8:30am	
Ft. McMurray-CJOK 8:30 am	New Glasgow-CKEC 7:30am	QUEBEC
St. Albert-CKST ... 7:00am	Sydney-CJCB ... 8:00am	Montreal-CFOR(fm) 7:30am 92.5
Taber-CKTA ... 8:00am	Weymouth-CKDY 8:30am 103.1	FRENCH
	Windsor-CFAB ... 8:30am 1450	BACK TO GOD HOUR PROGRAM
BRITISH COLUMBIA	ONTARIO	IN CANADA
Abbotsford-CFVR 7:30 am	Ajax-CHOO ... 9:30am	PERSPECTIVES REFORMEES
Burns Lake-CFLD ... 9:15am	Atikokan-CFAK ... 10:30am	
Klittmat-CKTK ... 8:30 am	Brantford-CKPC ... 10:00pm	ONTARIO
Osoyoos-CKOO ... 8:30am	Burlington-CING(fm) 7:30pm	CFIX-Cornwall ... 9:30am 1170
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Robert J. Bernhardt

A Presbyterian Comments

A quiet but tough Presbyterian General Assembly

I have just recently returned from having served as a commissioner to the 115th annual General Assembly of the Presbyterian Church in Canada. The assembly, in addition to having an important guiding role in the life of the church, gave me another opportunity to assess the mood of its constituency. The assembly brings together about 150 ministers from coast to coast in Canada and an equal number of ruling elders. Inasmuch as most commissioners to the assembly are chosen more or less on a rotational basis, it is to be expected that the gathered group represents a fair sampling of the mind of the church.

It has always interested me that most general assemblies have a perceptible mood and style. Some are tough, confrontational — almost bombastic. Others are meek and vacillating. No doubt the resultant character is a consequence of a combination of the issues and the leading participants. Most assemblies seem to have two or three individuals who are exceptionally vocal. Again, at this assembly there were a few

individuals who were unrestrained by modesty and made sure that the church made few decisions without the benefit of their counsel.

Although the assembly took several steps that may lead to significant administrative changes in the future, this assembly's role was merely to put the mechanism in place. While this was not an assembly of monumental decisions, it was one that was called upon to wade through an incredible volume of material in the form of reports and recommendations.

Resistance to bureaucracy

Although the mood of this assembly was anything but belligerent, there did seem to be a quiet undercurrent of resistance to bureaucracy. In addition to the already-numerous recommendations included in the printed reports of the various boards and committees, this assembly distinguished itself by the number of supplementary commissioner's motions that were considered. And all of those were in addition to the fact that many of the resolutions coming from

committees were amended and modified in subtle but significant ways.

The best interpretation that I can place on these events is that this assembly was not willing simply to confine itself to what was handed to it by the established structures of the church. This assembly wanted to assert its independence. It did so for the most part quietly and constructively, but resolutely.

Indeed, in one instance, the response was quiet but almost brutal. The form followed at Presbyterian assemblies is that committees, on beginning their reports to the assembly, present a resolution that their printed report be received and considered. When the Committee on Church Doctrine made that routine motion to begin its report to this assembly, it was challenged. It was moved in amendment that a significant part of the report along with one of its recommendations not be received. The committee is no doubt still feeling the sting, for after a brief debate the amendment was carried.

Not up to snuff

The subject matter of the

part of the report that was not accepted concerned whether or not ruling elders, as well as ministers, should be allowed to moderate church courts. The Presbyterian Church in

Canada has to this point always restricted that privilege to ministers. The resistance was not primarily to the direction of the resolution (i.e., to retain the status quo), but was motivated by a strong consensus that the fairly lengthy report on which the recommendation was based was simply not up to the standard of quality that seemed appropriate for such a major decision. Although assemblies often reject recommendations that committees put before them, I believe that it has been a long time since an assembly has refused even to receive and consider a report. The remainder of the report of the Committee on Church Doctrine was also dealt with rather severely by the assembly. Again, the response was not so much directed against the opinions of the report but addressed its thoroughness and adequacy. This initiative, which happened at one of the earlier sessions of the assembly, set the tone, to some degree, for what followed.

Fundamentalists under attack from Philippine Catholic hierarchy

Ron MacMillan

MANILA, Philippines (NNI) — A fierce debate between the Roman Catholic Church and "born again" fundamentalist groups with major implications for

for their part, have accused the Catholic Church of using its institutional muscle to illegally acquire a television channel.

The controversy began following the publication of a letter on January 27 from the

Catholic Bishops Conference of the Philippines which revealed "a serious pastoral concern about the increasing flow into our country of fundamentalist groups, preachers, TV programs, and

the harm they cause to the faithful." The bishops complained particularly about the criticism leveled by these factions against "... our teaching on the Blessed Virgin Mary and our veneration of sacred images."

Decrying the literalism of the fundamentalists, the bishops objected to three tenets of their teaching. First, "... that God's revelation can be found only in the Bible," second, "... that the Bible is a sufficient guide to know God's truth," and third, that the role of the church in salvation was minimal. The bishops recommended that Catholics keep their distance, refuse to attend meetings organized by fundamentalist groups and refrain from watching their television programs.

Yet extremism has infected both sides. The bishops even went so far as to accuse the fundamentalists of being funded by U.S. intelligence as a front for interference in the political process.

Forty million of the Philippines' 58 million people are Catholic, so numerically the fundamentalists hardly pose a threat. But they have been losing numbers to the Protestant ministries and are perhaps fearful that the trickle may soon become a flood.

Christian Reformed Church synod briefs

• Synod has encouraged the churches "to celebrate our All-Nations Heritage Week" from Oct. 1-7, 1990.

• Classis California South, with its 2,900 families, was divided geographically (east/west) into two classes of 21 and 23 congregations each, the eastern part having 15 Anglo and seven ethnic churches, the west having 10 Anglo and 12 ethnic churches. The new classes are yet to be named.

• A new classis, Yellowstone, was formed from 13 of the 55 congregations now comprising Classes Columbia and Rocky Mountain. Yellowstone's churches are in Utah (four), plus the Indian Christian Center and Cambodian Church), Montana (six) and Idaho (one).

• The Synodical Interim Committee (SIC) decided and synod confirmed that from now on, visitors to synod may make video and/or audio recordings of the body's proceedings for their own use. (Keen observers have noted that visitors have been covertly engaging in this practice for some time.)

Copies of the official visual or audio record of synod proceedings will *not* be supplied to church members who request them — those records only "serve to verify the written record" which is set out in the Acts of Synod. Church members should remember that CRC synods are deliberative, not representative, bodies and that "speeches made on the floor of synod may help to bring the delegates to a certain conclusion, but a given speech by a certain delegate does not reflect the mind of synod nor necessarily the mind of that delegate after he has heard additional discussion of the issue being addressed."

• Study committees will, from now on, be allowed three years

rather than two to complete their work — which in actuality means they have a maximum of two years and four months in which to work, due to the fact that the congregations will be allowed six months to react to completed reports.

• In light of Synod 1988's decision to allow children to participate in communion as long as they have given public evidence of faith, a report with guidelines for "preparing children to profess their faith in preparation to fellowship at the Lord's table" has been recommended to the churches for study. Churches must offer their reactions to the denominational worship committee (via CRC Publications) by Nov. 1, 1990.

Synod asked CRC Publications to continue to study *all* the profession of faith liturgies and offer a final report and recommendations in 1991.

Committee to research abuse

Synod News Office

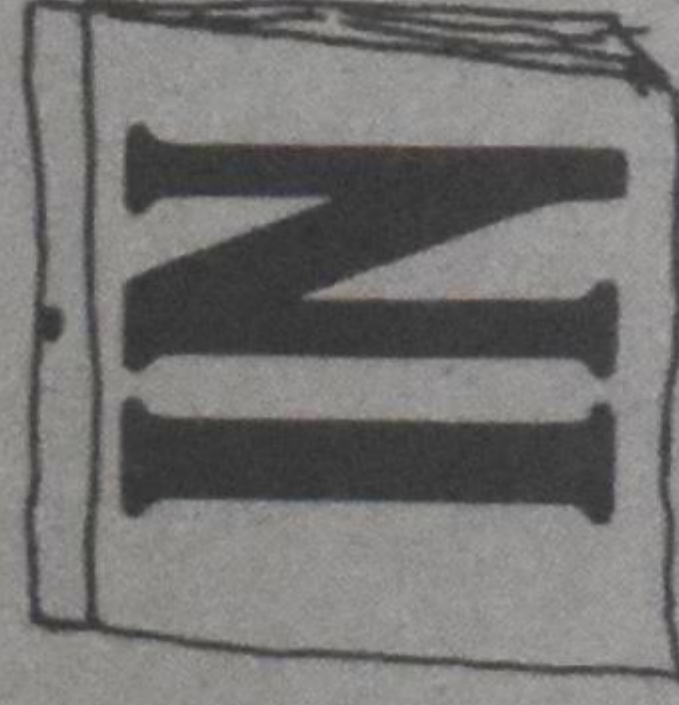
In its final hours synod also approved a request to appoint a study committee to examine and evaluate the manner in which physical, emotional and sexual abuse situations are being addressed and dealt with in the denomination. The study committee is to recommend specific ways and means to stimulate and guide effective responses to abuse situations. The committee will report to the Synod of 1992.

The 1989 Synod adjourned at 3 p.m. on Wednesday with a farewell message of encouragement by its president, Rev. Calvin Bolt.

Robert J. Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.



Peter and Marja are



Dear P and M:

At age 35, I find myself awakening to a new awareness that I married the wrong person. We've been married for 14 years now and have two girls, 12 and 10, and one boy, eight. My husband and I met at age 17 in the same youth group and started going out at 18. At 21 we married, because it seemed the right thing to do. Besides, all our friends were doing the same thing.

I must admit that the excitement of the first years was very real. We certainly enjoyed and anticipated the arrival of each child, and for the first 10 years things seemed to go smoothly.

My husband and I seldom argued and always had time for each other, even though I had the children to look after and he was working long hours to make a success of his greenhouse. The business has been thriving for the last five years.

Somehow the romance is no longer there and our friendship has dwindled to an all-time low. Our conversations are restricted to monosyllabic grunts and our sex life is about as exciting as reading a phone book.

Our children appear to be well adjusted and my husband seems content but I must admit that I am miserable. Looking at the past 15 years, I can see that we were too young when we married. I wonder if we've grown up and grown apart. Is this possible, do you think?

I've tried praying about it and have talked to some Christian friends about their feelings on divorce. They appear to be motivated by guilt and fear when it comes to this topic. Surely God can't want me to stay in a marriage that just isn't working and which makes me miserable, can he?

Please let me know your thoughts on this. Thank you.

Dear Married and Miserable:

Resentment about having married so young is not a reason to divorce. Neither is boredom.

It's time to grow up into a sense of self. Take some personal risks. Develop your own interests and talents. Your early marriage may have kept you from educational opportunities or work experiences. What keeps you from exploring these things now?

Don't put your marriage at risk. There's a lot to be thankful for. You remember the first 10 years fondly. The kids are fine. The business is a success. Most importantly you remember what it was like to enjoy your husband as a friend.

Not only should you stay, but also you should invest in your relationship. Lately you have grown apart. There are things both of you can do to turn that around. Your situation at present is like not watering a plant and then wondering why it's not thriving!

You've talked to everybody except the person you should be talking to. Tell *him* how you feel. Discover mutual ways to bring new stimulation and excitement into your marriage. Have a love affair with your own husband!

It comes down to commitment and communication. You have diverted your energy away from the marriage. What would

happen if you would take that same energy and direct it back into the relationship?

Short-term marriage counselling could help you with this.

We're glad you wrote. You're not the only person to hit a lull in his/her life. By all means don't settle for a miserable marriage. The Lord's challenge to you is to recapture the friendship and adventure of the early years.

Dear P and M:

My husband and I endured another elders' visit last week. I appreciate the efforts members of council put into visiting members of the congregation, but why do these visits have to be so formal and artificial? Men who normally do not talk about their faith and the joy they have in Christ want to know how my husband and I experience our relationship with God. We don't have any children, so all the attention is focused on us. We don't enjoy it. We feel like captives in our own home. What should we do?

Dear Persevering Saint:

It's a shame when an annual encounter with so much potential becomes an experience to be endured. No doubt many of our readers have shared your disappointment.

At the same time, many of us have been blessed with good, even memorable, home visits. When it goes well we all go on our way rejoicing.

What can we do?

Without making a lot of waves, give your pastor a call. Tell him your reaction to the latest visit. Suggest that the council hold a workshop on listening and faith-sharing skills at the beginning of each new season of visiting.

The elders need to learn some things. But so do we. It's a two-way street.

Suppose we really put out the welcome mat and invested in the evening's conversation.

While the elder begins and guides the discussion, our attitude and involvement can make the difference. Ultimately we are still the hosts. It is our home and the elders are our guests.

The presence of two elders may also have set a formal tone. For some of us, a pair of men is intimidating. Again, we need to remember that we are hosts, not captives. In that capacity we may ask our elder to come alone or with his spouse. An increasing number of church councils suggest these options to their elders.

Also helpful would be to prepare for the visit. When the elder calls to set up the visit, inquire about the theme question or passage. Do some advance reading and praying and be prepared to participate. In this way, the home visit becomes something that is done together, not something that is done to you.

We recommend that you take a more active role in setting the tone. Let your joy in the Lord be the spark that ignites a spiritually rich evening with your visitor(s).

Peter and Marja Stofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam De Silva, Ineke Brower-Parlevliet, Tom Zevi, Willy Suk-Klier, Bert Witvoet.



SKYLIGHTS/WILLIAM R. RANG

About the eye

When I was in my early teens, I suffered my way through four eye operations. No, there was nothing wrong with my vision. All I needed were a few

"adjustments," as the surgeon called it. Frankly, I hated the whole mess. Having one's eyes bandaged up is not a picnic.

As a result of my experiences, I began to read Scripture passages relating to the eye. This led me to believe that one day I would write a book on meditations on the eye in the Bible. It would be a fascinating reading, I am sure.

The prophet Zechariah spoke the Lord's words when he said, "Who touches you, touches the apple of my eye."

Nothing reacts more quickly than the eye. Just try it for a moment. Should something move quickly towards your eye, your eye will move even more quickly by closing itself in protection. That's how fast the Lord reacts. Who touches one of his children causes him to respond even more quickly. Then he comes to our aid with his Spirit and with his remarkable gifts.

Yet the prophet is saying more. When you and "eye" are to the Lord as the apple of his eye, it means that he would be deeply hurt should he lose us. The loss of an eye is more severe than the loss of a finger. Come to think of it, what the Lord is saying to us is simply this: in my eye you are not a disposable, unwanted or unimportant item. No, you are the apple of my eye. I don't want to miss you!

Now we can spin even more thoughts. If I am like the apple of God's eye, so is my brother

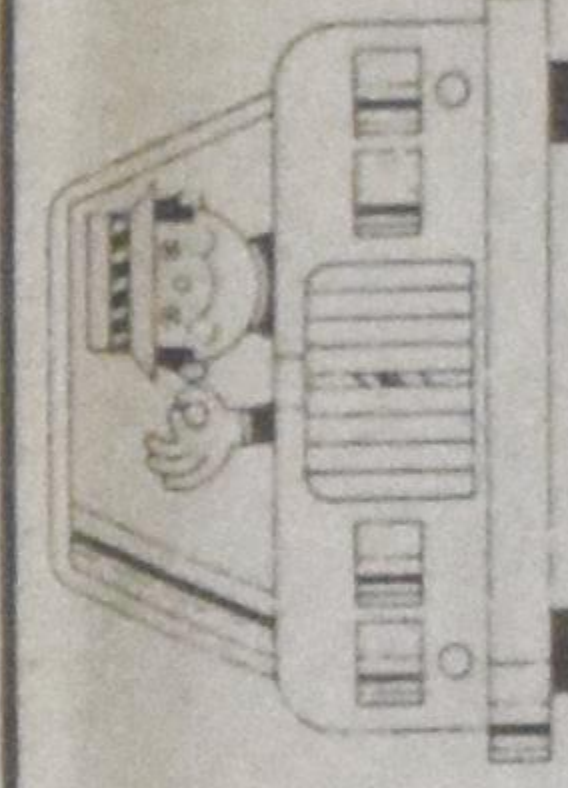
or sister in Christ. This dictates to me specific ways of dealing with others. Certainly, I must love them, show compassion toward them, respect them. But I must also protect my fellow Christian from any form of abuse.

And what about me? Oh yes, there are times in which I feel a bit on the outside of the communion of saints. Some folks are quick to say harsh words. Others are fast when it comes to making judgments. And there are times that these expressions hurt a bit. But

when I am the apple of the Lord's eye, I am safe. Nothing can happen to me. Absolutely nothing. God is on guard.

That's a great comfort. I just hope that you experience it as much as I do.

William R. Rang is principal of Dunnville (Ont.) Christian School.



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Annie needs to talk about her war-time life

(An interview with Annie Rietdyk — child of God)



Photo of photograph: Norman Vandervelde
Annie Rietdyk as a child.

Beatrice Vandervelde

We sit in her nicely decorated apartment on the 26th floor at Sheppard and Yonge in Toronto. On clear days, you can see the airplanes take off from Downsview airport; from the bedroom, you can see all the way to the lake. But today it is drizzling slightly and from this height the city is gradually swallowed up in a light fog.

Does it bother Annie to tell about the things she experienced during the war, to talk about the happenings of so many years ago? She says not. Besides, her doctor has told her it's the best therapy she can have. She still suffers from horrible dreams, nightmares in which planes come screeching after her; she runs in and out of streets but the plane zigzags behind her. She wakes up in a sweat, relieved it's only been a dream. Even today, as she talks, gradually she becomes more involved in the story. It's as if she's reliving the events. More and more, Dutch creeps in — first only the occasional word, but gradually she is speaking only Dutch. I find out later she is not even aware of this.

Tell us a bit about your family. What was your home life like when you were a child?

Home life? Four children and my father and mother. My father had his own business, a fruit and vegetable wholesale. My mother was usually helping him. She had a nannie to look after the kids.

We were not religious. We did always get together for the Passover and to celebrate the Jewish New Year.

Were we a close-knit family? She pauses to reflect. So-so. Another pause, then tentatively: Yeah, it was close.

What happened during the war? Does it bother you to talk about it?

No, no! I have to talk about it. In 1942 we went into hiding. Each one separately. Except my mother and father went together.

We lived in Amsterdam Centrum. Most of the Jews lived there. Two nights before we went into hiding, we heard loud-speakers in the streets. All the Jews had to go into the streets, with their backpacks, ready to go to the camps. Raids were usually early in the morning — that's when most people were home rather than at school or at work.

My youngest sister was gone already (in hiding). She was two and a half, just

and children, had been told to come here. "Go home, all of you," his boss said.

We left, but that's when my mother decided we would go into hiding. My father hadn't wanted to talk about it. I didn't know what "hiding" was and I didn't want to go but my mother said I had no choice. The next day someone from the underground visited us. He took us (the three children) to the top floor and we climbed through a small window onto the roof. We walked all around the block of houses on the rooftops to the opposite side.

Annie takes a book to demonstrate how the houses are joined to form a square, open in the middle. Her finger traces their journey around almost three sides of the book.

We went inside through another attic window, left open for us. Here we met three more people from the underground. They took us downstairs. They warned us not to speak because our speech might give us away. Then we were told: "Say goodbye to your brother and sister." We each went a different way with one of them: my sister to the left, my brother to the right, and I went straight ahead. There were no neighbours to see us leave. Otherwise we might later be betrayed. Mother gave all our things away. If anyone came, she could say: "See, there are no kids."

We went with the clothes on our back, nothing else. Mother had tried taking the star off some clothes but the yellow dye of the star had run. So we had nothing else.

I was taken to a family in Utrecht. They had five children. They seemed happy but I felt alone in that noisy household. At night I cried and cried. The people in Utrecht were afraid that another night of crying might be too dangerous; so, the next day the woman from the underground picked me up again.

This time I was brought to a couple

on a farm in Friesland. They were real, real Christians, *Gereformeerd* (Christian Reformed). They were poor — there was no electricity, no running water, an outhouse — but I never went hungry there. We had *pap* often, usually three times a day. That's why I can't really stand oatmeal now. *Annie almost apologizes.*

There was always happiness in that house. When it was evening, after dinner — I couldn't go out, I was too young, you know: early to bed, early to rise — we all sang psalms. I learned the songs by heart. My *oom* and *tante* knew them, and the three of us would sing, in the dark. My *oom*'s parents lived in the other half of the farm. When they heard us singing, they would come over and we'd all sing. Those were always happy occasions.

I went to school in the village. Whenever there was a raid, the underground warned us and I would stay home from school. Once during a raid, my *tante* didn't know what to do with me. Finally she told me to go play with the children in the village. I was even bold enough to talk to a German soldier there — he never knew he was speaking to a Jewish child.

The Jews had to identify themselves with a yellow star. How did that make you feel?

When I first wore it, I was proud. *It comes out so spontaneously, we both laugh.* Yeah. You know, I had a star; not everybody got that. I asked my mother if I could have my picture taken with it. Gradually that changed because some stores you couldn't go in. They had signs on the door: "Voor Jooden Verboden" (Prohibited for Jews). We lived in the Jewish district; so, there were many stores we could go in.

As a child you had not gone to the synagogue. What was church like for you?



Photo: Norman Vandervelde
Annie Rietdyk today.

a baby yet; and my mother thought if something happened, she'd need her hands free. So, my father and mother and the three children, we went downstairs. The Germans came and we had to walk down the street to the synagogue, maybe three or four blocks away. And when we got there, the trucks stood in front. We had to wait inside.

Then when your name was called, you had to go on the truck and the truck would transport you to the concentration camp. We waited there till late afternoon.

Annie's voice has become soft as she relives these painful events. She speaks exceedingly calmly and clearly, almost as if she's talking about something that happened to someone else.

Several days after the Jews had been picked up, the Germans would come with trucks to take away their furniture and other belongings. My father, even though he had his own business, had had a tip that if you go to work for the Germans, moving that furniture, you could stay. He had applied for a job like this and they had accepted him. So when we were sitting in the synagogue, my father's SS boss came through and said to him: "What are you doing here?" My father explained that he, with his wife

Feature

In the beginning it was very hard because I had to sit still for so long. But later I got used to it, especially when songs came up that I knew by heart and I was the loudest one singing there. During the service, I'd always get half a peppermint. That was my treat for the whole week, that half peppermint. *She stops and then laughs.* And now I still get a peppermint during the service. Now I get it from my friend, Jane. *We both chuckle at this old Dutch custom which has lasted so many years.*

None of your family had to really stay hidden, like Anne Frank and the people she writes about?

My parents did. They both looked really Jewish, so it wasn't safe for them to be out. They hid in a large house in Bussum. There were 12 of them hidden in an attic there.

How were you reunited with your family?

One day a girlfriend and I saw a man biking through the village. I said to her: "That man looks just like my father did." But it couldn't be him because I had been told my parents were dead.

I followed this man with my eyes. He went to a house, and we walked over there to see what he wanted. He told the woman who answered the door that he had heard she had taken in a Jewish child. He was looking for his daughter, Annie, who was about 13 years old. The woman answered that she had Annie, but her Annie was only seven. The man asked if he could have a look at her anyway — maybe it was his youngest daughter, Shelly. Maybe the names had gotten mixed up. Then I knew this was my father and I threw myself in his arms and said: "*Pappa, ik ben je Annie*" (I'm your Annie). We were overjoyed.

It was hard to tell my oom and tante. I had been with them for over three years, and they wanted to keep me. They had no children of their own. I stayed with them for a while yet — until my father found a new place for our whole family to live.

It must have been very different to live at home in Amsterdam again with your own family.

It was. I felt a stranger in my own place with my parents; I felt I didn't belong there. I felt very sad, too. I couldn't go to my grandmother, my grandfather, my aunts and uncles and my cousins. I missed them all. My grandmother had 11 children; only my mother and one aunt and uncle came back.

All our things were gone. We had to start right from scratch. I think my parents got some help from the government — some furniture, some bedding and so. My father went into the same business again.

You made contact with your oom and tante recently, didn't you?

Yes. They were so glad to hear from me. They were even more glad that I am a Christian now. Just before I did profession of faith and was baptized this spring, my oom sent me a beautiful letter.

We sit quietly for a moment, but Annie has another story she wants to

share, one that has hurt her deeply, she says. She begins with some background.

My youngest sister went to a nursery school, a daycare. I would often pick her up with the buggy. If my mother was busy she would ask: "Will you get Shelly from school?"

The school was one building. It had beds for the children to sleep on and two large eating rooms with big windows so you could look inside. I was 10 years old and often very curious. One day I looked in through the window, and there sat the children that were going to the camps. The *Concertgebouw* was opposite the school. At least, I think it was the *Concertgebouw*, a real big building. When you were picked up, you were first brought to the *Concertgebouw*. Here the children were taken from you. They were sent to the little school opposite (where my sister was, but of course in a different section). We learned very soon that these children were sent to the camps.

I had many girlfriends. But everyone always has one very special girlfriend. And that day, as I looked inside through the big windows, I saw my best friend sitting there. I didn't know what to do. *Annie's voice wavers.*

I knocked on the window and called: "Katrientje! Katrientje!" She came to the other side of the window. There was a *Mof* (Nazi) in front of the door. When the children came out they went into a truck.

As my friend went past, I asked that soldier: "My I take my girlfriend home?" He said: "No. Go away. Go home yourself." From inside that truck, my girlfriend started calling for me; I started calling for her. And that's how she left, calling my name. That scene always stays with me. *Then plaintively:* That was my best girlfriend.

How do you carry on with an interview after hearing something heart-rending like that? What can be said to ease the pain? But Annie herself comes to the rescue. She tells about the underground worker who came to check them out, to make sure the children didn't look too Jewish. Later he wrote her parents: "Hoe gaat het met de kleine hondjes? Als ze iets groter zijn weet ik wel een goed tehuis voor hen." (How are the little puppies? When they are a bit bigger, I know of a good home for them.) The family name was: de Hond (the dog). He made a play on their name in case the letter was intercepted or found. Again we both smile to think of her being referred to as "een klein hondje."

When you lived with your oom and tante, you learned about Jesus and went to church. You were baptized now, almost 44 years later. What happened in between?

I was a Christian during the war. When I went back to my parents, I kept going to church. I always prayed before I ate. My family waited until I was finished praying before they started eating. My father and mother insisted on that. But it was hard to keep it up. My brother and sisters would go to the *bioscoop* (movie theatre) on Sunday and ask me along. At first I kept going to church, but after about half a year I couldn't keep it up any longer.

Do you want to share what happened in Grace Hospital last year?

I was suffering from depression and was hospitalized for it. One Sunday, the Salvation Army people came around to see who wanted to go to the service. I didn't want to go, but then I thought: Why not? They did a lot of singing. No praying, just a lot of singing. And while I was listening to the singing, it was as if someone put his arms around me. When I went back upstairs, I realized that was God. And I thought: If God has his arms around you, then you're going to be okay.

So I went to the nurse and told her I was better. She wasn't going to let me go. But I said: "Who's going to keep me here?" I signed myself out. I went home and I called my friend Jane, and I said: "Jane, I went to the service and I felt God's arms around me." And Jane said: "Hallelujah!"

Annie does not go on; I know the rest of the story. Since that time, there has been a hunger to find out more about

Wounds will heal, scars remain

The wound was so deep, so very deep; unbearable pain,

Without reason or gain.

But healing set in,

as it will in due time.

With dressing and cleaning

and much loving care,

a scab will appear

and healing is near.

New flesh and skin,

its surface so thin;

a scar in the place

where once was a wound.

Do not try to erase;

it's just a reminder

that healing took place.

*So it is when the soul
is wounded so deep,
more painful than physical wounds,*

starts bleeding so easily

when harsh words are spoken.

Misunderstanding cuts it again.

Much love is needed

to help form a scab.

The surface is thin,

a mask tries to hide it.

The wounded soul

now bears its scars;

scars buried in pain for so long,

not touched by benefit of prayer.

They are memories recorded

alive, and affecting the way

we look at life, and God,

as others, and ourselves.

*Then the Great Physician,
with scars on his hands, and his feet,*

looked with compassion

on the wounds of mankind.

Some visible, some hidden,

all known to his infinite mind.

He asks for, and gives faith

the size of a mustard seed,

and he'll meet every need.

Just a touch of his garment

and healing takes place.

Yes, even the deep inner scars

he will touch with his healing balm.

As we travel the narrow road,

he will carry our load

of sickness and sin.

And all our infirmities

are known to him.

Our past and present are his,

and our future as well.

His Holy Spirit to lead and to guide

as promised to you and to me.

Beatrice Vandervelde is a teacher and writer living in Toronto. A report on Annie Rietdyk's profession of faith appeared on the front page of the April 21, 1989, issue of C.C.

*Jean Benschop-Dykstra
Lindsay, Ont.*

1989 CRC Synod

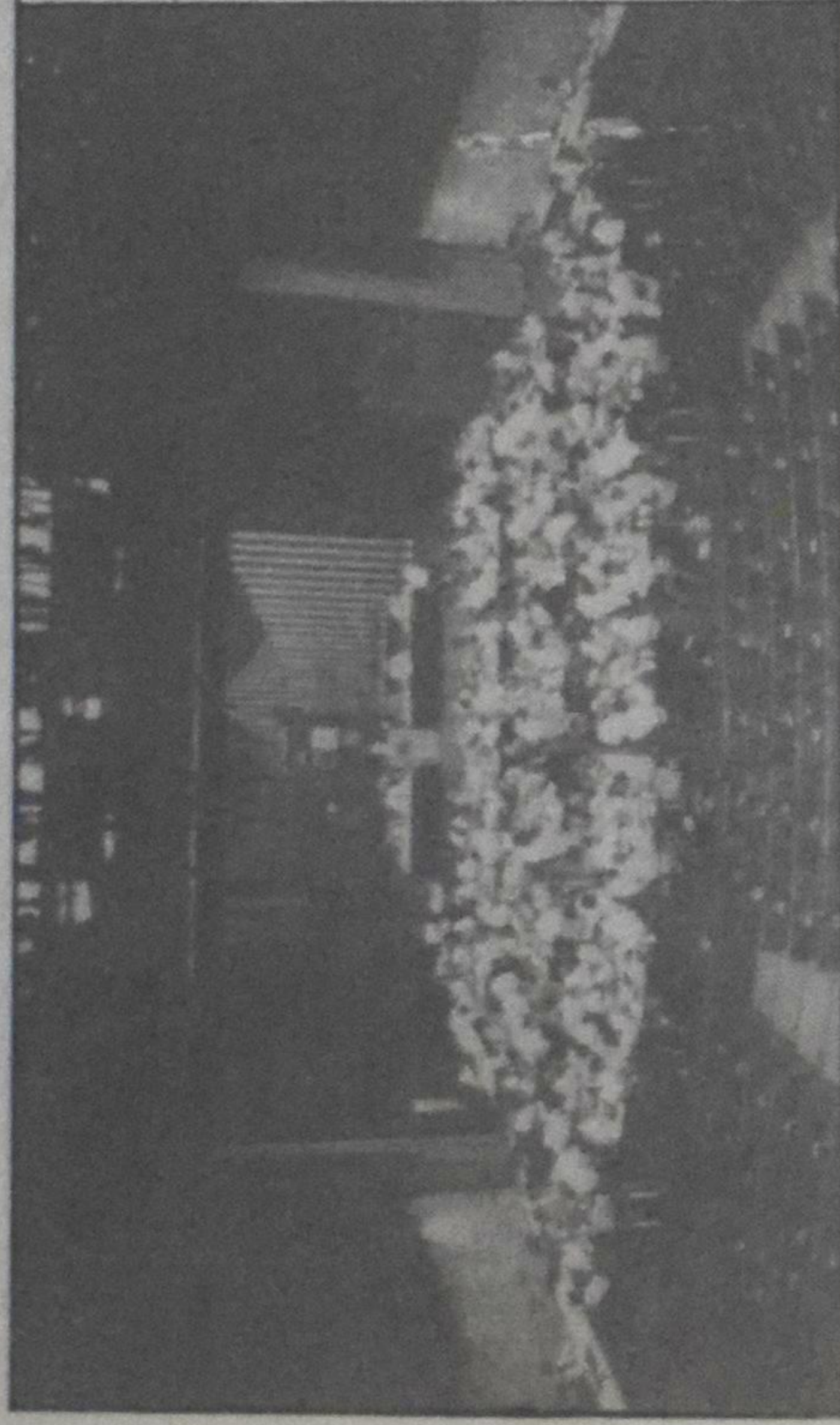
All photos of synod taken by Marian Van Til.

A nine-day synod calls it a year

This issue features full coverage of the 1989 Synod of the Christian Reformed Church of North America. Marian Van Til was in Grand Rapids to report on the deliberations and decisions of this annual event in the CRC. All the reports on the CRC synod in this issue are written by her, even when no author is indicated.

BW

A personal view: a quiet year — with undercurrents



When one attends Christian Reformed synods one year after another, one sees that each year's synod has its own character. One also begins to see trends in the church and things which seem to characterize the denomination — if the delegates indeed characterize the church.

This year's deliberations were more low-key than any I have observed since I began attending in 1984. Even on issues about which delegates felt strongly, the debate never degenerated into questioning others' faith, or even name-calling, as it sometimes has.

While in my opinion Synod 1989 made one courageous decision — the suspension of ties with (white) Reformed Churches in South Africa (RCSA) — this synod was not characterized by courage.

There was much emphasis on following the rules, on doing things properly; and, though there were delegates who appealed to their fellows to make decisions in the interest of healing in the church, much of the deliberation seemed to be carried on in abstraction, decisions being made “theologically,” apart from their impact on those of us who are members of the church.

Isn't it perhaps ironic that a church which now has many black, yellow, red and multiracial congregations and an ever-increasing number of such clergy, and adopts a recommendation suspending relations with the RCSA, is still almost entirely ruled by whites, sending only *one* black delegate and *one* Navajo delegate and, of course, no women?

Not talking about people

Being a female observer at CRC synod meetings is not

easy. While some individual delegates have great sensitivities, every discussion I have heard over the years regarding “headship,” women as deacons, women elders or adjunct elders has occurred *outside* the pastoral consideration of what effects, positive or negative, synod decisions will have on the mothers, daughters, sisters and wives of the church. Indeed, one delegate actually said during the women elders debate, “We're not talking about people, we're talking about the church order.”

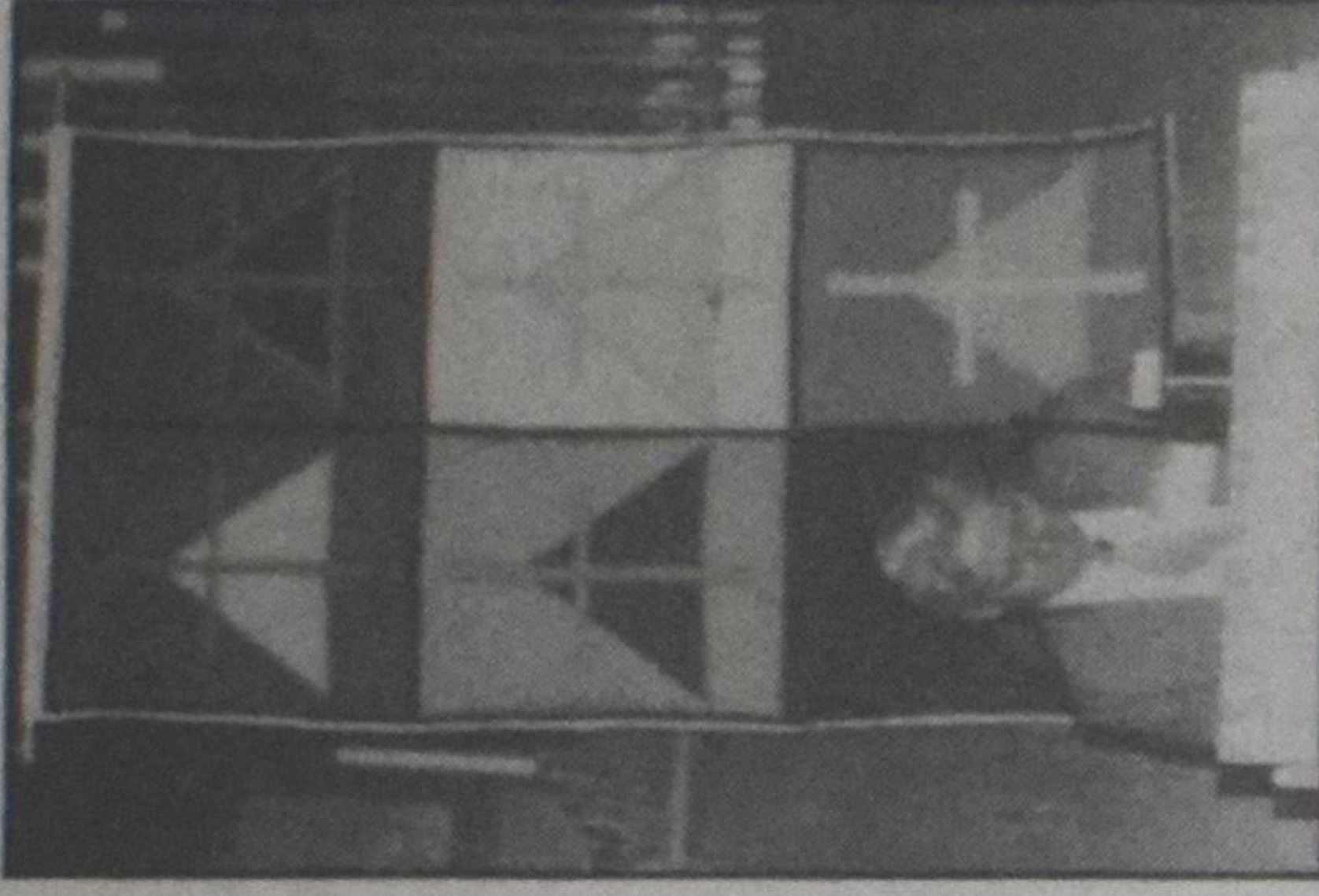
That point was glaringly driven home this year when the discussion regarding Eastern Avenue CRC using women adjunct elders was introduced by this sexist joke told by committee reporter John Bergsma, minister at Alpine Avenue, Grand Rapids: “A man was much enamoured of a woman because of her beautiful voice and so he married her because of it. But he never really got a good look at her. He got the chance to take a good look one day while she was asleep and he immediately woke her up and said, ‘For goodness sake, sing.’” In the context of a discussion of women in office, this joke is in bad taste.

Not only were those remarks allowed by the president, but they were heartily laughed at by most of the delegates. It is depressing to think that a church which has so much going for it and which has obvious compassion for minorities and the handicapped can continue to so devalue women — its own women.

I hope and pray that next year — or some year soon — things will be different.

Marian Van Til

Reformed and Christian Reformed synods meet concurrently



President Calvin Bolt under the CRC banner.

The synods of the Christian Reformed Church in North America (CRC) and the Reformed Church in America (RCA) met concurrently this year. The CRC took up Calvin College's Fine Arts Center while the RCA met in the gymnasium.

The synods have somewhat different operating modes: the RCA has proportional representation; thus, though it is now somewhat smaller than the CRC, its synod had some 260 delegates compared to the CRC's 176. The RCA meets for one week only and pre-assigns all topics to a particular time slot, forcing its advisory committees to be finished with their work at a given time.

Though debates occasionally bog down the time table, they generally stay on schedule.

The CRC prepares its agenda daily according to when particular advisory committees complete their work and CRC debates seem to last longer, though the RCA debated at considerable length this year whether those baptized pass “through” or “in” the waters.

Still “family”

The RCA is the oldest Reformed church in North America, going back to the first Dutch settlers in the 17th century. It is also the CRC's “mother” church — the CRC broke away from the RCA in 1857 over such issues as lodge membership (the RCA allows it, the CRC doesn't) and hymn-singing (the CRC wanted to sing psalms only at the time).

There has also traditionally been much less emphasis on Christian education in the RCA than in the CRC.

Today, however, the two denominations have a joint action committee which originated in the classes Holland of the two churches. They share educational materials, pulpits, and, in many cases, neighborhoods and members' friendships. (On one corner in Grand Rapids, there is a Reformed Church on one side of the street and a Christian Reformed Church on the other.)

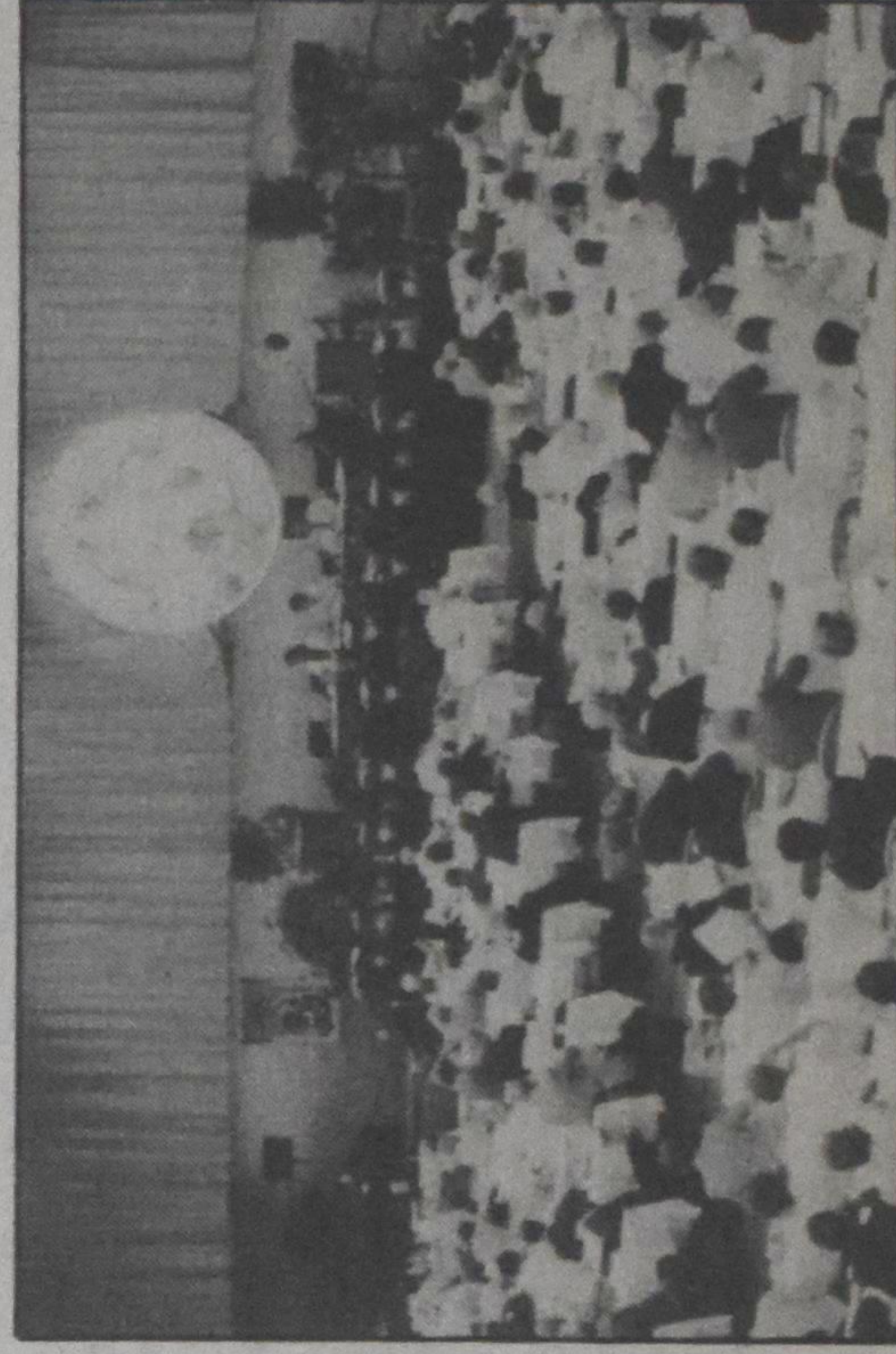
In speaking with CRC delegates about their attitudes toward the RCA, several distinct opinions emerged. One group sees the RCA as the CRC's closest neighbour and ally and wants to work towards as close ties as possible and perhaps even eventual reunification.

Another appreciates the RCA in many respects but has less contact with it than with other local evangelical churches. A third group are clearly skeptical of the RCA. They see it as having “liberal” views on a number of issues (it ordains women to all offices) and feel the CRC will be best off with the least amount of contact with it.



Grand Rapids East urged delegates to re-use their styrofoam cups and dump their reports for recycling.

RCA delegates spoken to, on the other hand, seemed almost universally appreciative of

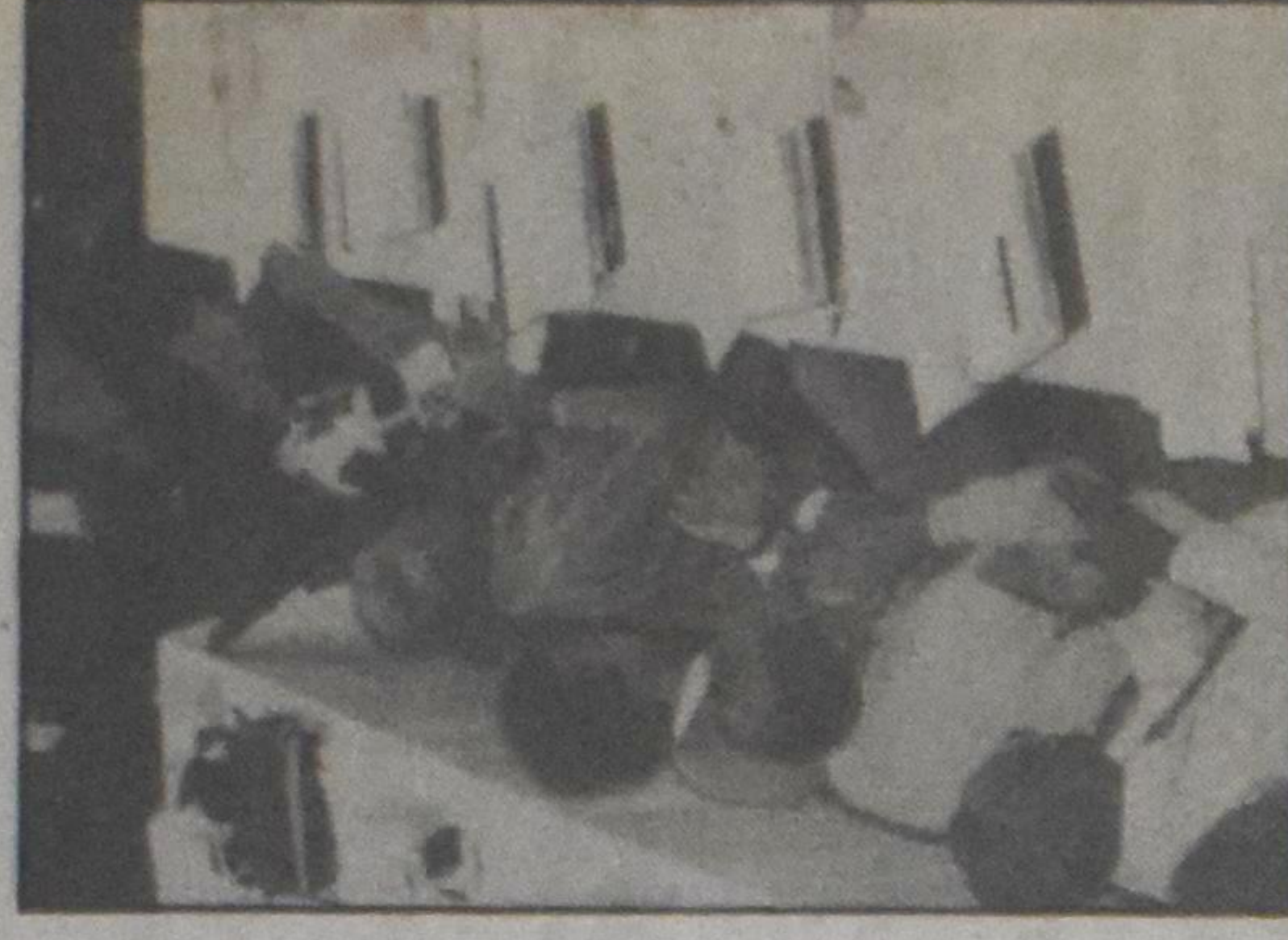


RCA Synod 1989 under its motto: “Serve the Lord with gladness.”

many aspects of the CRC. Some mentioned as a negative, however, the CRC's propensity for “studying things to death.”

Controversy surfaces

One aspect of the simultaneous synod meetings which caused some controversy — at least for some CRC delegates — was the joint communion service with which the two synods started the week



A typical row of RCA delegates: black and white, male and female, he created them.

(the first week for the CRC).

Some CRC delegates refused to accept communion from the RCA's female elders and walked out of the service. They chided the CRC for approving a practice which is against its own church order.

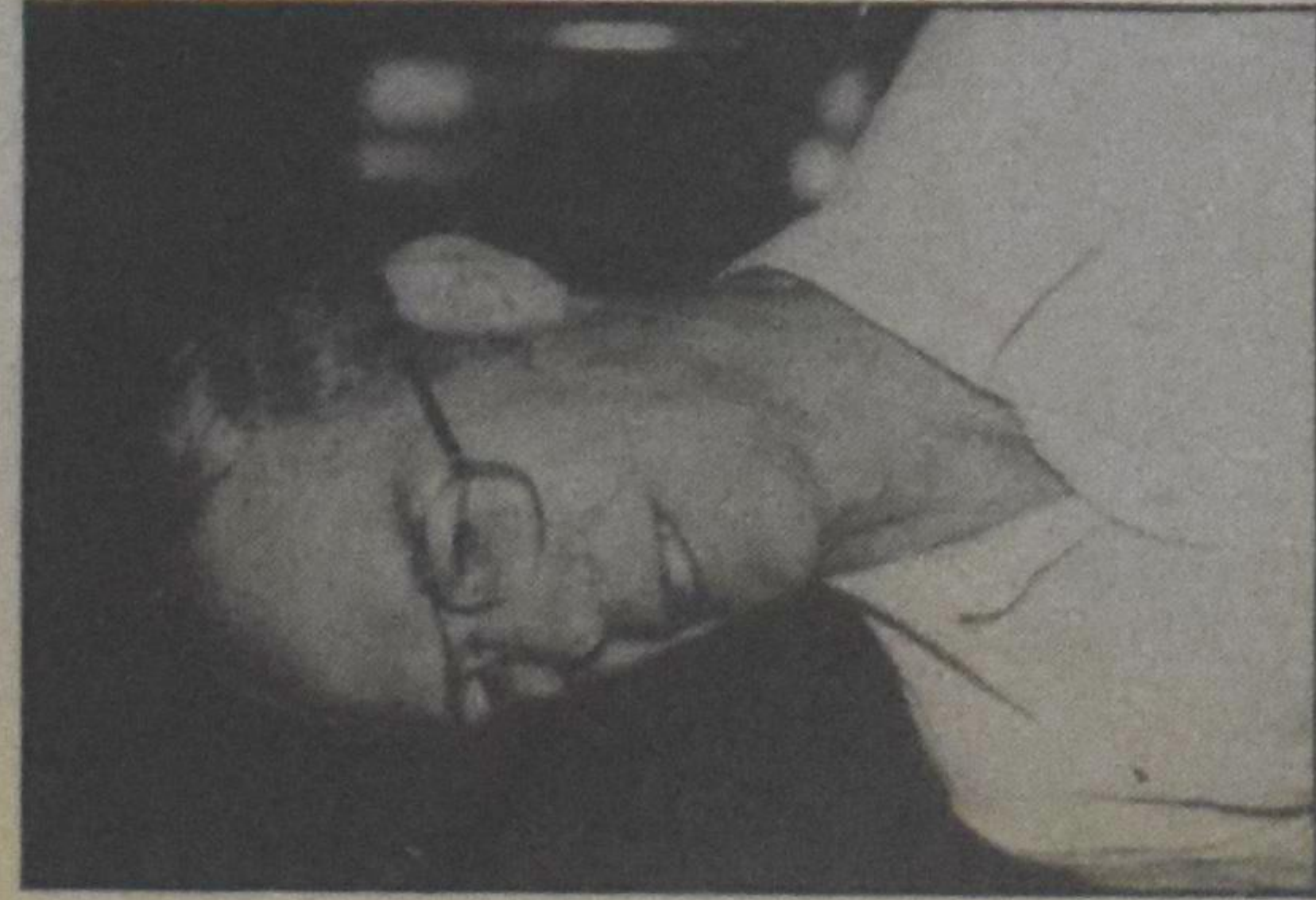
CRC church polity professor Henry De Moor later clarified the situation to his denomination's delegates. He told them that a joint committee of three people from each denomination had co-operated on preparing the service. Each church was to choose three of its own elders to distribute communion — and that's what they did. “We did nothing to violate our church order and they did nothing to violate theirs,” asserted De Moor.

A later joint service of “praise and unity,” which was open to the public and held at LaGrave Avenue CRC, was much appreciated and commented on by most delegates and participants of both churches. At the service, Dr. Lewis Smedes, a CRC professor at Fuller Theological Seminary in Pasadena, Calif., was the speaker. An RCA/CRC choir led the huge congregation in powerful hymns, including a processional on “Christ is Made the Sure Foundation” (complete with crucifer [cross-bearer], clergy participants and choir) which many in the audience said they found especially stirring.

While the two synods did not jointly consider any agenda items, the majority opinion seemed to be that just being there together was a good experience and should happen again in the future.

1989 CRC Synod

Calvin professors not muzzled



Clarence Menninga: "The 'age of the earth' discussion has been going on for as long as I can remember."

articles with "untraditional" views on such topics as the age of the earth and how geological and astronomical evidence fits into the biblical creation story. Many church members were wary of the implications of what they read or heard about, particularly in Van Till's *The Fourth Day*.

Last year, when church members questioned Calvin College's board of trustees for supporting the professors, synod affirmed the board's work but regretted that

"although some of Dr. Van Till's statements were 'ambiguous or incomplete, thus leaving himself open to a reading which would put his position outside the creedal limitations,' this was not given greater attention...."

So Synod 1988 appointed a committee of scientists and philosophers to study the relation between "general revelation" in creation and "specific revelation" in scripture. That committee is to bring its report to Synod 1991.

Issue returns

However, that response did

MVT

Given the 17 overtures, one protest and nine personal appeals regarding three Calvin College professors who are accused by some of teaching evolution, that issue was potentially the most contentious on synod's agenda this year.

Astronomer Howard Van Till and geologists Clarence Menninga and Davis Young have all written books and

not go far enough for everyone. The overtures and appeals brought to this year's synod were largely concerned with the fact that the professors may, in the mean time, be teaching unorthodox views to their "impressionable" college students.

Synod was told by college president Anthony Diekema that the creation account, per se, and the specific subject matter of Van Till's book are not part of the subject matter of courses the three are currently teaching, though, of course, none of them would ignore questions students may raise about their views or writings.

In response to the controversy and Synod 1988's urging, the Calvin board of trustees appointed four of its members to "work pastorally" with the professors and have "profitably discussed" such areas as the presuppositions a Christian, as opposed to a non-Christian, uses in approaching science, the event character of the early chapters of Genesis, the necessity for the church to deal with the physical data which scientists have gathered,



Davis Young: "We haven't been scared out of teaching. We've been alerted to a much greater educational task."

Good work

Synod's advisory committee spoke at length with three of the four board members and was impressed with the work they are doing with the professors. The committee spoke with Menninga and Young (Van Till is on sabbatical) and found them to be open and co-operative, it said.

After several hours of debate, which was never acrimonious, synod did not sustain the overtures and appeals. The study committee's schedule (of reporting to Synod 1991) will be maintained; the Calvin College board of trustees was "instructed" to continue communicating regularly with the churches through their councils, something they started last year; and the board was commended for appointing its committee of four. That committee is to

continue to "give scriptural direction" and "pastoral advice" to the professors and "work toward clarification and resolution" on matters identified as "ambiguous and which may be open to misinterpretation."

Synod felt that if it changed or re-directed the processes already set in motion, the work of the study committee and the board's committee of four would be "adversely affected."

Dutch connection maintained in seminary appointments

MVT

All three of the candidates appointed to fill faculty vacancies at Calvin

Theological Seminary (CTS) starting in September 1990 were born in the Netherlands and have experienced life in several cultures.

Revs. Arie C. Leder, 43, and Carl J. Bosma, 45, were both given three-year appointments as assistant professors of Old Testament. Dr. Sidney Greidanus, 54, was appointed for two years as associate professor of homiletics (preaching).

After their public interviews (in which each candidate was not only asked questions in his area of expertise but also about his views on the current "hot topics" in the church: how to read the first chapters of Genesis, the ordination of women), each of the three men received almost unanimous confirmation by synod delegates.

Leder's family immigrated to Canada when he was eight years old. He attended Calvin College and Seminary, then taught in Winnipeg, served Ebenezer CRC in Trenton, Ont., and was a missionary-seminary professor in Costa Rica for 10 years. More recently he completed doctoral work at University of Toronto's Knox College.

He and his wife, Olga, were particularly formed by their Latin American experience, Leder says. "That forced me to re-examine who I was; I thought I knew."

would be no other place for me."



Good-natured synodical officers Morris Greidanus, 1st clerk (First, Grand Rapids); James R. Kok, vice-president (Third, Denver, Col.); Calvin Bolt, president (Twelfth Ave., Jenison, Mich.); Harry Arnold, 2nd clerk (Grace, Kalamazoo, Mich.).

Maya^{BRAND} All Natural Yogurt

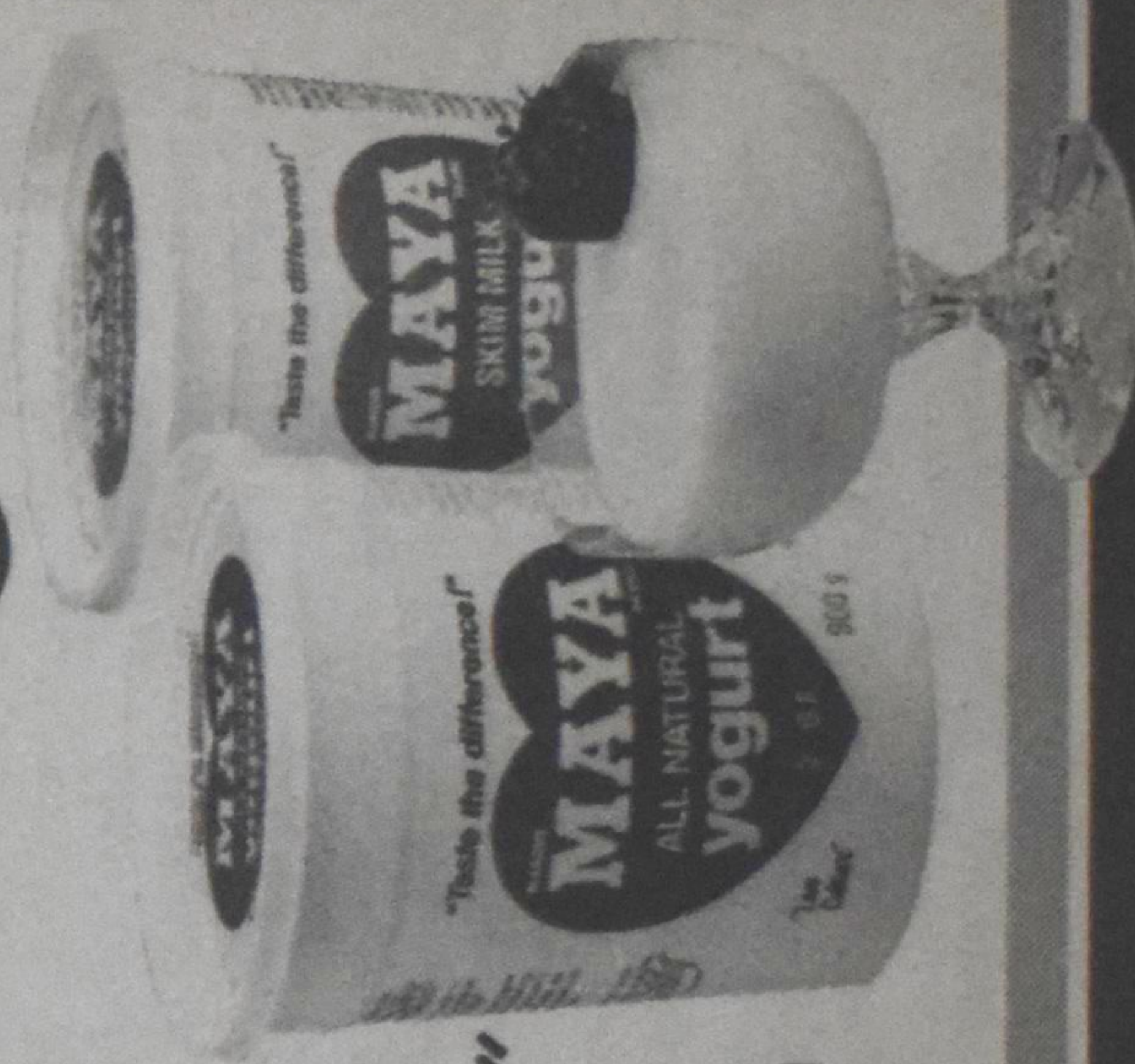
"Maya Yogurt" gemaakt op dezelfde wijze als we in Nederland gewend waren. Probeer het eens met vers fruit — aardbeien, frambozen, perziken etc. ... En ook de heerlijke **karnemelkse gortepap** zo gezond enzo verfrissend, probeer het eens met stroop of bruine suiker

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1989 CRC Synod

The lighter side

His fame precedes him?

Dr. Wilbur Washington, black president of the Reformed Church in America — a position that involves much travel — gave the CRC synod one reason RCA people all over North America had accepted him and invited him into their homes: "They wanted to be able to hang a sign above the bed which said, 'President Washington slept here!'"

It's a tough life

After synod voted to create two classes out of Classis California South, someone wanted to know what the two new classes would be called. "We will discuss the names at our September classis meeting," a California South delegate informed synod. Then he added, "I'm going to propose Classis Disneyland for our half." President Calvin Bolt then decided that next year, synod should meet in Disneyland — in January.

Instant transport

An Ontario elder may have wondered where he was — or where he had been — one afternoon when President Bolt acknowledged him so he could speak: "Brother Koetsier from Nigeria ... uh, *Niagara* ..." Later, Bolt did the same thing to Rev. Henry Katerberg from Maranatha, St. Catharines.

Hotline to heaven

Dr. Lewis Smedes, well-known CRC author and professor at Fuller Seminary (Pasadena, Calif.), led devotions one morning and the same evening spoke at a joint CRC/RCA "service of praise and unity." Smedes gently ribbed his own church by telling this tale to his double-Reformed audience: There was a man whose wife had died and he was terribly lonely without her. Someone had told the distraught man that the Reformed people had a hotline to God and that perhaps they would let him use it so he could talk with his wife.

Greatly encouraged, the man entered RCA headquarters in New York City and explained his situation to Dr. Wilbur Washington, the church's president. "Of course you can use it; just dial the number," said Washington. After the now-happy man had spoken with his wife, Washington told him, "That'll be \$2,500."

"Twenty-five hundred dollars!" exclaimed the man. "Isn't that an awful lot?"

"Well, it's an extraterrestrial call," answered Washington apologetically. The man understood and paid the money.

About a year later, the man, who now happened to be in Michigan, got to missing his wife again, terribly. He happened on CRC headquarters with "Reformed" in the name and thought, "This must be the same outfit; I'll see if I can use their hotline." So he went in and told *Banner* editor Andrew Kuyvenhoven what he wanted and was gladly allowed to make the call. When he finished, Kuyvenhoven told him, "That'll be 25 cents."

The man was astonished. "Twenty-five cents?! The Reformed Church in America charged me \$2,500!" he exclaimed.

"But this one was a local call," answered Andy.

If you're Reformed, you're never perfect

Lewis Smedes told CRC delegates of an upbringing to which (their laughter indicated) they could relate: "I was taught to pray that God would make me a good boy but not to believe he ever would"

A close vote

After encouraging the use of elections rather than casting lots as the means for choosing office-bearers, study committee reporter Robert Holwerda got in this last word: There was a pastor who was in the hospital. One of his church's elders came up to visit him, bearing a greeting card. As he handed the get-well card to his pastor he said, "This was passed by a 10-9 vote."

For whom the Bell tolls

Delegates were called back to their seats after coffee-breaks by the ringing of a bell. The bell-ringer was, appropriately enough, H. Mitchell Bell, an elder delegate from Ottawa. One morning when many delegates did not immediately heed the bell, President Cal Bolt told them, "You know who that ding-a-ling is, don't you? He was a Royal Canadian Mountie — so you be careful of my friend, Mitch Bell."

Casting lots not encouraged but not prohibited

Over the last few years, some CRCs have become dissatisfied with the election process which selects officebearers, an advisory committee told synod. The main reason for the disenchantment seems to be that qualified people are passed over again and again in some churches and others seem to be elected by "popularity vote."

The matter first came up in 1985 and came back via an appeal the next year. In 1986 the Church Polity and Program Committee (Synodical Interim Committee) was to examine the matter. In 1987 synod received the SIC report but then appointed a committee to study all the implications and to report to Synod 1989.

After all that, synod has now declared that "the election of officebearers shall ordinarily be by way of a congregational election as described in Church Order Article 4 and urges the councils to follow this procedure." The statement does not actually mention the casting of lots but its wording allows for that procedure.

However, synod did encourage church councils to "find ways of increasing the involvement of the congregation" in the nominating process, such as: inviting the membership to present names of nominees, "with their qualifications for office"; incorporating the elections into the morning

worship service; presenting by way of a duo qualified

nominees who have not previously served; placing nominees "paired" for special tasks such as youth elder, administrative elder, elder for seniors, for evangelism, deacon for community outreach, etc.; and "in special circumstances," appointing a member to office with the approval of the congregation.

The first two of these suggestions are already routinely followed in many Canadian CRCs but are rare in the American churches; all of the churches which have said they employ lot-casting are in the U.S.

Seminary professor allowed to speak his piece

In its first item of business apart from advisory committee meetings and electing officers, synod decided not to uphold a complaint from a church member regarding the speech-making of another member.

Dr. Norman De Jong, an education professor at Trinity Christian College, Palos Heights, Ill., had lodged a protest against Calvin Seminary professor Dr. Melvin Hugen.

On Nov. 22, 1987, Hugen had participated in a "Sunday Evening Soapbox Series" at the Palos Heights CRC and had spoken on "Why I Believe the Bible Requires Women in Office."

De Jong accused Hugen of "violating the Form of Subscription" (the document he signed as a CRC minister and seminary professor which says that he agrees with the

church's teachings as outlined in its doctrinal standards). De Jong said Hugen was guilty of the violation because the CRC does not allow women to be elders or pastors; thus he (Hugen) was "teaching and publicly advocating positions contrary to our creeds and to repeated decisions of the Christian Reformed synods."

Not a confessional matter

When Hugen's church (Eastern Avenue in Grand Rapids) and his classis (Grand Rapids East) did not agree with De Jong's interpretation of the matter, De Jong appealed to synod.

Synod's Committee of Protest and Appeals, a standing body which deals with judicial code matters, recommended that synod not sustain De Jong's appeal

because there is no evidence that Hugen "violated any of the creeds of the Christian Reformed Church by advocating that the offices in the church be open to women." Synod agreed. It noted that synodical decisions "at least since 1978 indicate that the 'women in office' issue has not been regarded as a creedal matter, but as a church order matter."

During the second week of synod some delegates wanted to take the unusual step of returning to the matter and re-voting. They said that because the issue had been first on the agenda it had taken them by surprise, implying they would have voted differently had the issue come up later.

A large majority of delegates, however, voted to let the original decision stand.

Don't feed the mouth that bites you

This is the third time that a CRC synod did not approve Mid-America Reformed Seminary (Orange City, Iowa) "as an agency worthy of financial support" by CRC churches, as that institution had requested.

The CRC is not benefiting from MARS graduates because, though there are now five, only one of them (Roger Sparks, Medicine Hat, Alta., and a delegate to this synod) has stayed in the Christian Reformed Church, Calvin Seminary president Dr. James De Jong told delegates. One CRC classis has reported that a MARS student it supported financially does not intend to repay the classical student loan he received. Such loans must be repaid if the student leaves the CRC.

De Jong told delegates that he would recommend not only financial support for MARS but also the giving of a quota if that would aid the cause of

unity in the church. But based on MARS' numerous charges of unorthodoxy regarding Calvin Seminary professors and other church leaders, that would not be the case, said De Jong. Approving financial support would "go one step further toward institutionalizing polarity and dissent in the Christian Reformed Church," he asserted.

"There is a resolute effort on the part of Mid-America spokespersons to undercut the credibility of Calvin Seminary professors. If they believe these men sitting here [seminary professors are advisors to synod] are unconfessional, let them have the theological integrity to process those charges the way we've all agreed to process them," an impassioned De Jong told delegates.

After hearing De Jong's speech, several Canadian delegates who had spoken for

**For Church
news see
page 19**

1989 CRC Synod

CRC suspends relations with Reformed Churches in South Africa

MVT

After three hours of debate, synod voted to "suspend" but not sever the ecclesiastical fellowship of the Christian Reformed Church with the Reformed Churches in South Africa (Potchefstroom Synod) until 1992 because of what is seen as its foot-dragging regarding apartheid.

All "elements of ecclesiastical fellowship" will be suspended, synod said, including "the exchange of fraternal delegates, pulpit and table fellowship, joint action in areas of common responsibility, communication on major issues of joint concern, and any new exercise of mutual admonition."



South African Potchefstroom Synod fraternal delegate Victor D'Assonville: No distinction between "separation" and "divorce."

considerably. Synod 1985 told the RCSA that their ecclesiastical fellowship with the CRC was in "grave danger" because they still implicitly supported apartheid and had shown an "apparent lack of awareness of and public outcry against the injustices, oppression, suffering and diverse evils of apartheid." This year was set as the year for further re-evaluation of that fellowship, with ongoing discussion occurring meanwhile.

Jeopardized witness

So, Synod 1989 presented five reasons it felt it must finally suspend ties with the RCSA. First, because the CRC is "committed to the position that apartheid is a sin and its theological defence a heresy" and therefore, those who "hold, defend and practice apartheid should not be admitted into the formal fellowship between churches."

Second, negotiations (carried on for "a number of years and intensified in the last three years") have "failed to produce clear evidence that the RCSA is not committed to apartheid." Though some of its members have, the RCSA has never declared apartheid a sin and its practices "continue to contain implicit support for the system of apartheid."

Third, its "undue delays" in communication and failure to "wholeheartedly" take any remedial action "indicate that the RCSA fails to grasp the seriousness and urgency of the issue." (This was particularly evident at its recent refusal to enter consultation with non-whites of their General Synod, the CRC synod said.)

In his only speech to a CRC synod since becoming editor-in-chief of *The Banner* 10 years ago, Andrew Kuyvenhoven was given (and didn't exceed) a mere 12 minutes to speak some parting words to the church. He will go back to the regular pastorate in September in Waterdown, Ont.

Kuyvenhoven acknowledged that the job has sometimes been nice but also very difficult. Criticism is legitimate but "when people question your faith in the Lord Jesus, that hurts," he said.

Fourth, the present relationship is a "stumbling block" to the CRC's commitment to be a multiracial church, locally and internationally, and "jeopardizes" the church's ecumenical endeavours and "relationship with those who are the victims of apartheid." Synod chose suspension of ties rather than severing of them to give the RCSA one more chance. But a great majority of delegates felt that waiting to take any action until 1992, as an advisory committee had proposed, would probably not change anything since similar stances in the past seem to have been ineffective.

Nostalgia?

Before the long debate, synod heard greetings from two fraternal delegates from South Africa: Rev. Christopher Rabali, from the (black) Soundspanberg Synod, and Victor D'Assonville from the (white) Potchefstroom Synod. (The various synods which make up the RCSA are, for all practical purposes, different churches — white, black and coloured.)

Rabali said the RCSA is "like a house of brothers who are not at peace with each other." In the country's political situation "we are afraid to live alone," he said. And in the church as well, "we need other Reformed churches, in and outside of Africa."

Immediately before Rabali spoke, synod voted to establish fellowship with the Soundspanberg Synod, something it thought the CRC had done long ago — and demonstrating some of the ecclesiastical as well as political confusion in South Africa.

D'Assonville's remarks appealed to the shared origins and tradition of his church and the CRC, and to "nostalgia," as a delegate later put it. D'Assonville was allowed to address synod during the course of the debate, an "unusually gracious" move, some thought.

The jeopardizing of the CRC's witness to its own black

members, to minorities in North America and its witness on African mission fields dominated the discussion.

John Nash, a black delegate from Atlanta, Georgia, said he came into the CRC in 1984 after hearing a sermon about "taking care of our brothers by the wayside." He told fellow delegates that "if we make the wrong decision it's going to hurt unto blood."

Alluding to that sermon, he asked, "Who should I give my coat to? My white brothers in South Africa are not by the wayside; they don't need my coat. My black brothers are hurting, hungry; they need it. Sometimes you gotta put feet on sermons."

No oppression

A few delegates argued for a longer period of grace for the RCSA, but only one delegate's argument supported the one-man minority report (by elder Richard Vander Zee, Classis Illiana) which wanted to maintain the status quo. Henry Koetsier (Classis Niagara) evoked an audible ripple of disbelief and amazement when he said he has been to South Africa, has two brothers who are elders in Potchefstroom Synod churches, has talked to them and to "dozens of blacks" and has concluded, "I cannot see any oppression."

Bing Goei, head of the Synodical Committee on Race Relations (SCORR) said later in an interview, "That's unbelievable. I suppose it's possible to live in a certain part of the country in a certain way and never see any of that [oppression of blacks]."

It was carefully pointed out by John Kromminga, spokesperson for the Interchurch Relations Committee and by Goei that suspension of ties would not "break off communication" or "terminate" the relationship at this point. As Tim Larson from Chicago South (one of quite a few delegates working in interracial settings) put it, "This is a separation, not a divorce."

D'Assonville and a second white RCSA fraternal delegate chose to interpret it as a divorce, however.

First clerk Morris Greidanus said, "If that kind of attitude is typical of that met by our negotiators, I can understand why it's taken so long and why we are where we're at."

When asked to respond to the decision, D'Assonville, visibly shaken and barely able to talk, said, "This is painful; we feel very sorry." But he was still interpreting the suspension as a termination of the ecclesiastical relationship.

Al Luke, pastor at Boston Square, Grand Rapids, and a member of SCORR, offered this view: "I don't know if it's a



South African Soudspanberg Synod fraternal delegates: "... Like a house of brothers who are not at peace."

translation thing; I don't think so. The onus is on them and they don't want that. Our document clearly spells out what the suspension means.

What they don't realize is that our minority members and pastors can be anywhere, work anywhere, in the CRC. There's no institutionalized racism. We can't stand idly by and watch people be oppressed. We want to work for a change in the heart, to prevent Christians oppressing other Christians."

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Banner editor bids farewell

Kuyvenhoven told of someone he knows being asked to submit a nominee for the job; the person said, "Yes, I know someone who I think would do a very good job, but I'm not sure I'd want the church to damage him like that."

We need to be "sympathetically critical" but also to raise and answer "difficult questions, miserable questions." If a church "keeps questions down" it is not mature or working toward maturity. We need to be

1989 CRC Synod

Adjunct elders okay if unordained, non-voting

MVT

Synod changed direction this year on the issue of "adjunct elders." Reversing last year's decision, the body declared that "the use of believers in adjunct positions which do not require ordination to office is in harmony with the teaching of scripture and the practice of the New Testament church."

Some churches, most notably Eastern Avenue in Grand Rapids, use unordained

elder assistants to help ordain elders with their work in that 700-member, multiracial, urban church.

Though the church's classis, Grand Rapids East, was in the midst of a study of the function of elders, synod last year sustained an appeal from Minnesota South telling Eastern Avenue to discontinue the practice because some of the adjunct elders were women. Discussion this year focused

on whether such adjuncts do or should participate in consistorial deliberations and whether they vote on consistorial decisions.

Synod restricted adjunct elders to participating "only in those deliberations of the council or consistory or diaconate which are directly related to their task, and should not be extended the right to vote."

While this year's adopted

recommendation does not mention women adjunct elders, the matter came up because of women in those positions. Delegates seemed oddly reluctant to admit that.

A minor stir was caused when Pastor Al Hoksbergen (Classis Lake Erie) wanted synod to call a spade a spade. "What we're saying is that women may not participate in those deliberations and be adjunct elders. That's

insulting, but that's the direction we're moving in. So we might as well make an amendment which says that."

At first, President Bolt called the motion out of order and Hoksbergen challenged him. After it was seconded, only three or four other delegates voted with him on the motion. Hoksbergen accepted defeat graciously.

Washington, D.C., called to account regarding women elders

Washington, D.C.,

Christian Reformed Church has two female elders. The church admits that this clearly violates the church order, which allows only males to be ordained as elders and pastors. After an hour-long debate, synod "instructed" the D.C.

committees told the body.

Long pursuit

So Royall and his church's consistory pursued the matter, eventually involving Classis Hackensack and its church visitors (pastors assigned by the classis to visit each church periodically and report on its spiritual welfare). Still not satisfied with the response, Royall took up the issue in his own Classis, Zeeland, which overruled synod to require the D.C. church to "cease its practice of allowing women to serve as elders."

John Bergsma, reporter for the advisory committee which considered the overture, told synod that the committee had a great deal of sympathy for the D.C. church's situation and for their honest struggle to be faithful to God's Word and, consequently, their consciences. But because D.C. clearly violated the church order, the committee

church to "cease its practice of ordaining women to serve as elders." The women who are currently elders will be allowed to serve out their terms.

Though the D.C. church exists in an urban, multiracial setting, it says its decision to ordain women as elders is not so much a matter of need as of conscience. Classis Hackensack, of which the church is a part, agreed and has allowed the church to continue its practice.

The matter came to synod's attention via Dennis Royall, pastor of Second, Allendale, Mich. On a vacation to Washington, D.C., during which he attended the D.C. church, Royall noticed that the church had women elders. He "communicated his concern" to the church's consistory but did "not receive a response in what he considered a reasonable time," one of synod's church order advisory



B.C. North-West hoisted a flag, but that couldn't prevent growing leary — or serious.

Synod prays for, deplores violence in China

At the urging of Golden Gate CRC, a largely Chinese-American church, synod adopted a statement on the situation in China which acknowledges the concern of CRC members who are Chinese Americans and Canadians, expresses prayer support for Christians in China and "deplores" the violence used against the demonstrators for democracy by their own government.

Letters will be sent to President Bush and Prime Minister Mulroney urging them to do what they can to express their countries' displeasure at the situation.

After adopting the statement, synod paused to pray for those suffering in China.

Many issues suspended until 1990 at Presbyterian General Assembly

Robert J. Bernhardt

The 115th annual General Assembly of the Presbyterian Church in Canada met in

Montreal from June 4 to 9. The sessions of the assembly were chaired by the moderator, Rev. Harold Morris, minister of Glenview Church in Toronto.

Among the resolutions adopted by the assembly were two proposals which called for the naming of task forces to

be held in Vancouver. The task force's report could have dramatic implications for

future theological education in the Presbyterian Church, as it was commissioned to

investigate the advisability of amalgamating three existing colleges and their programs.

Presently the Presbyterian Church operates Knox College and Ewart College in Toronto and Presbyterian College in Montreal. While Knox College and Presbyterian College offer basic theological training for the ministry, Ewart College has a focus on Christian education. This task force will have the

challenging duty of considering several plans which have been suggested for a complete restructuring of this system.

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Positive tone

In the light of the uncertainties introduced by the agreement to examine church administrative structures, the two major personnel

appointments made by the assembly were designated interim appointments rather than full terms. Rev. Ted

Sivernis was named Executive Director of the Church's Board of Congregational Life and Rev. Peter Ruddell, presently minister of Thornhill Presbyterian Church, was

appointed General Secretary to the Board of World Mission.

While few initiatives were taken on doctrinal issues by this General Assembly, several items are under study.


Historically, the Presbyterian Church in Canada has reserved the right to moderate all church courts to ministers. The question of extending that right to ordained ruling elders is presently under study. The

issue of "inclusive language," despite a substantial report adopted in 1988, is apparently far from resolved. That issue has also been referred to the presbyteries of the church for study.

The overall tone of the 115th General Assembly seemed to be a positive one. However, in the minds of many commissioners, it was primarily setting the stage for a variety of substantial issues which will be brought into much clearer focus at the assembly in Vancouver in June of 1990.

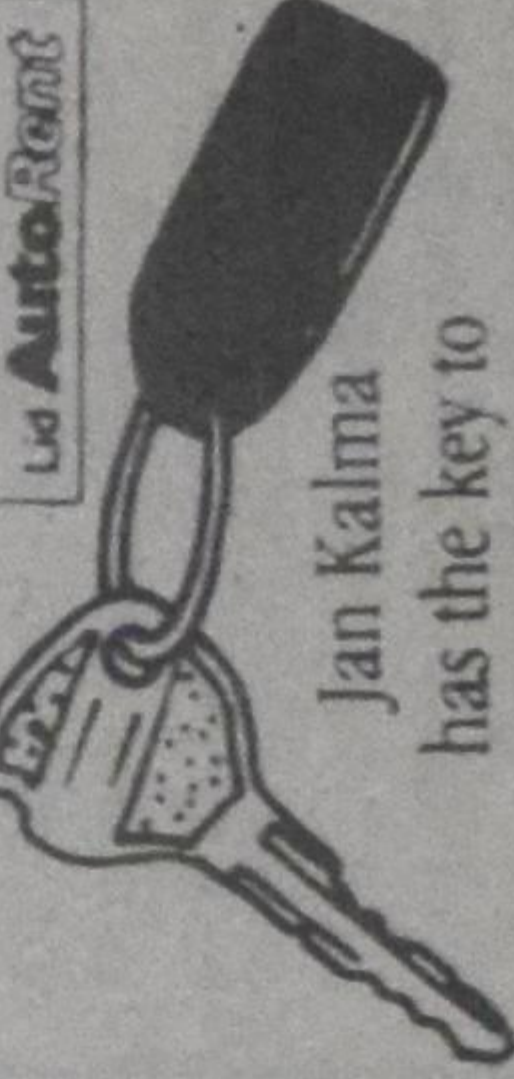
Robert J. Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

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(Ps. 136:1)</div> <div>Mr. and Mrs. Jelle Zylstra</div> <div>Mt. Vernon, Ont.</div> <div>Births</div> <div>ARENDS:</div> <div>With much joy and thankfulness to the Lord our Maker, Jake and Janie (nee Kielstra) wish to announce the safe arrival of another precious healthy son</div> <div>JEFFREY PHILIP JAKE</div> <div>on June 5, 1989, weighing 9 lbs. 1 oz. Little Jeffrey is a brother for Joey, Jamie and Johnny. He is the ninth grandchild for Ray and Sien Kielstra, St. Thomas, and the 19th for Jake and Alice Arends, Strathroy.</div> <div>Home address: 62 Bailey Ave., St. Thomas, ON N5R 1K8.</div> <div>LUTTJEBOER-VANHUIZEN:</div> <div>We, Ben and Roberta, joyfully give thanks to the Lord for the gift of a healthy baby boy</div> <div>JOSIAH LUTTJEBOER</div> <div>born May 11, 1989, Josiah is the first grandchild for Wilma and Bill Van Huizen and the seventh grandchild for Hemme and Diny Luttjeboer. Another great-grandchild for Beppe Hogeterp and Opoe Zwiers.</div>	<div>Marriages</div> <div>BOONE-BOOTSMA:</div> <div>We, Walter and Sharon Bootsma, Martin and Margaret Bootsma, Florence and Jaap Sleyt, Frances and Martin Vegt, Jenny and Dirk Bakker, Greta and Glenn Minnesma, Ron and Marcia Bootsma, John Bootsma, Bill Boone, Laura and Henry Post, John and Carolyn Boone, Tony Boone, Tracey Boone and our 26 children, are pleased to announce the marriage of our parents and grandparents</div> <div>RUDY BOOTSMA</div> <div>and</div> <div>KAY BOONE</div> <div>They were married in the Lord on June 4, 1989, in Emmanuel Chr. Ref. Church, Calgary, Alta. We rejoice with them! (Rudy is the widower of Janny Bootsma (nee Flederus), Kay is the widow of Joe Boone.) Until August they will reside at 6808 Lowell Court S.W., Calgary, AB T3E 6H9, after which they will settle in Vernon, B.C.</div> <div>Anniversaries</div> <div>Hamilton</div> <div>1954</div> <div>July 9</div> <div>Kitchener</div> <div>1989</div> <div>The Lord willing, we hope to celebrate our 35th wedding anniversary together with our children, relatives and friends.</div> <div>JAKE and JOYCE DAMSMA</div> <div>(nee Veenstra)</div> <div>"How good it is to sing praises to our God; how pleasant and fitting to praise him." (Ps. 147:1)</div> <div>Peter and Wendy Damsma —</div> <div>Kitchener, Ont.</div> <div>Trecia Russel — Kitchener, Ont. and grandchildren.</div> <div>An open house reception will be held on Saturday, July 8, 1989, from 3-5 p.m. in the fellowship hall of Kitchener Chr. Ref. Church, 388 Ottawa St. S.</div> <div>Home address: 127 Sweetbriar, Kitchener, ON N2M 4S8.</div>	<div>Marriages</div> <div>DUIKER-HORDYK:</div> <div>Mr. and Mrs. Hank Duiker are pleased to announce the marriage of their daughter</div> <div>WILMA</div> <div>to</div> <div>JOHN WILLIAM</div> <div>son of Mr. and Mrs. John Hordyk. The ceremony will take place, D.V., on July 8, 1989, at 2:30 p.m. in Lucknow Chr. Ref. Church. Rev. Kuurstra and Rev. De Jong officiating.</div> <div>Future address: R.R.#1, Port Burwell, ON N0J 1T0.</div> <div>HUIZINGA-MOSTERT:</div> <div>With joy and thanksgiving to God, whose guidance in our lives we acknowledge, George and Gertie Huizinga of Grimsby, Ont., and Dick and Ena Mostert of Hamilton, Ont., announce the forthcoming marriage of their children</div> <div>DARLENE ALICE</div> <div>and</div> <div>PHILIP ANDREW</div> <div>The ceremony will take place, D.V., on Saturday, July 15, 1989, at 2:30 p.m. in Mountainview Chr. Ref. Church, Grimsby, Ont. Rev. J.W. Van Weelden officiating.</div> <div>Future address: 30 Bradmon Dr., St. Catharines, ON L2M 6T7.</div> <div>SLOFSTRA-VELDHUIS:</div> <div>With praise and thanksgiving to God, Mr. and Mrs. Allan and Beverley Slofstra and Mr. and Mrs. John and Gerda Veldhuis are pleased to announce the forthcoming marriage of their children</div> <div>IRENE</div> <div>and</div> <div>PAUL</div> <div>This ceremony of love will take place, D.V., on Saturday, July 8, 1989, at 4:30 p.m. in Ebenezer Chr. Ref. Church, Jarvis, Ont. Rev. Nick Cornelisse officiating.</div> <div>Future address: Redeemer College, Ancaster, ON L9G 3N6.</div> <div>VAN GALEN-HOFSTEE:</div> <div>Praising God for his direction in the lives of their children, Mr. and Mrs. Neal Van Galen of London, Ont., and Mrs. Tinie Hofstee of Openhuizen, Fr., the Netherlands, hereby joyfully announce that</div> <div>ANITA</div> <div>and</div> <div>EIZE</div> <div>will be joined in holy matrimony on Saturday, July 15, 1989, D.V., at 2 p.m. in First Chr. Ref. Church, London, Ont. Pastor Wayne Brouwer will officiate.</div> <div>Future address: Upr. 237 Main St., Ilderton, ON N0M 2A0.</div> <div>Anniversaries</div> <div>1954</div> <div>July 2</div> <div>1989</div> <div>"The Lord will keep you from all harm —</div> <div>He will watch over your life; The Lord will watch over your coming and going.</div> <div>Both now and forevermore."</div> <div>(Psalm 121:7-8)</div> <div>GERALD and SUSAN BRUULSEMA</div> <div>(nee Dieleman)</div> <div>We thank the Lord, Mom and Dad, for giving you 35 happy years together. We especially thank God for giving us Christian parents. You have always shown us, by your example, your love for Him. May He continue to bless you.</div> <div>With love from your children:</div> <div>Ann & George Lunshof — Dunnville, Ont.</div> <div>Craig, Douglas, Matthew, Amy Jo-Anne & Richard Ogle — Edmonton, Alta.</div> <div>Susanna</div> <div>Betty & Adam Roesh — Dunnville, Ont.</div> <div>Home address: R.R.#1, Lowbanks, ON N0A 1K0.</div>	<div>Anniversaries</div> <div>1954</div> <div>June 23</div> <div>1989</div> <div>June 23</div> <div>We are happy to celebrate the 35th wedding anniversary of our parents and grandparents</div> <div>RAY and HELEN VANDERPLOEG</div> <div>"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." (Ps. 125:1)</div> <div>Happy anniversary.</div> <div>With love from your family:</div> <div>Joyce Cunningham — Woodstock, Ont.</div> <div>Kathleen, Elizabeth, Curtis Stewart Vanderploeg — went to be with the Lord Nov. 7, 1988</div> <div>Anita & John Hart — St. Thomas, Ont.</div> <div>Jeff Vanderploeg — at home</div> <div>Jane & Gerard Kuntz — Hamilton, Ont.</div> <div>Collin & Anita Vanderploeg — Hamilton, Ont.</div> <div>Gary Vanderploeg — at home</div> <div>Home address: 963 Nellis St., Woodstock, ON N4S 8J3.</div> <div>"But as for me and my household, we will serve the Lord." (Josh. 24:15b)</div> <div>With thankfulness to God for his loving care, we hope to celebrate our 25th wedding anniversary on July 11, 1989.</div> <div>JACOB and DONNA FEENSTRA</div> <div>(nee Marshall)</div> <div>Our children:</div> <div>Tim</div> <div>Richard</div> <div>Ronald</div> <div>Dawn Marie</div> <div>Open house at Wyoming Chr. Ref. Church, Wyoming, Ont. from 1:30-3:30 p.m., on July 8, 1989.</div> <div>Best wishes only.</div> <div>Home address: R.R.#3, Petrolia, ON N0N 1R0.</div> <div>Help Wanted</div> <div>MUTUAL SUPPORT SYSTEMS</div> <div>invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 899-2311.</div>	
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Congratulations to Johannes and Catharina de Peuter (nee De Graaf) on their 55th wedding anniversary.

Classified

Anniversaries	Obituaries	Obituaries	Accommodations	Teachers
<p>With joy and thanksgiving to God we are happy to announce the 40th wedding anniversary of our parents and grandparents</p> <p>GERARD and GERTRUDE LEENDERTSE (nee De Graaf)</p> <p>on July 13, 1989.</p> <p>We pray that the Lord may continue to bless and keep them.</p> <p>With love:</p> <p>Beppe — Mrs. Ann De Graaf — Brantford</p> <p>Children:</p> <p>John & Jana Leendertse — Edson, Alta.</p> <p>Jalon, Nathan</p> <p>John & Margaret Ann Soluston — Hannon, Ont.</p> <p>Shawn, Lorie, Jeremy, Tanya</p> <p>Robert & Minke Leendertse — Mt. Pleasant, Ont.</p> <p>Erica, Heather, Jolene</p> <p>Ken & Kathy Leendertse — Ancaster, Ont.</p> <p>Christopher, Richard</p> <p>Home address: R.R.#1, Scotland, ON N0E 1R0.</p>	<p>Feb. 18, 1935 June 6, 1989</p> <p>Our Lord has delivered from suffering and brought into eternal glory our loving husband, father and grandfather</p> <p>HENDRIK KNEVEL</p> <p>Henk will be sadly missed by: his wife, Joanne (nee Colyn) Children:</p> <p>Andrea & John Mulder — Norwich, Ont.</p> <p>Michelle & John Wassenaar — Jarvis, Ont.</p> <p>Derek-Jan</p> <p>Almyra — at home</p> <p>Peter — at home</p> <p>and Marlene (girlfriend)</p> <p>Predeceased by grandson, Nathan Wassenaar</p> <p>Surviving brothers and sisters with their spouses are:</p> <p>Teunis Knevel — the Neth.</p> <p>Harm Knevel — Calif.</p> <p>Bea Hoogendoorn — the Neth.</p> <p>Jan Knevel — the Neth.</p> <p>Janna Vente — Calif.</p> <p>Mary Jansen — Elmira, Ont.</p> <p>Marten Knevel — the Neth.</p> <p>Hilly Hoffman — the Neth.</p> <p>Coba Ten Hoope — the Neth.</p> <p>Bep De Jong — the Neth.</p> <p>Funeral service was held June 9, 1989, at Immanuel Chr. Ref. Church, Hamilton, Ont.</p> <p>"With the whole creation we wait for the purifying fire of judgment. For then we will see the Lord face to face. He will heal our hurts, end our wars, and make the crooked straight. Then we will join in the new song to the Lamb without blemish who made us a kingdom and priests. God will be all in all, righteousness and peace will flourish, everything will be made new, and every eye will see at last that our world belongs to God! Hallelujah! Come, Lord Jesus."</p> <p>Our World Belongs to God, paragraph 58.</p> <p>Correspondence address: 13 Crockett St., Hamilton, ON L8V 1G8.</p>	<p>After a lengthy illness, the Lord took home our beloved husband, father, grandfather and great-grandfather</p> <p>ANNE (Andy) VAN NETTEN</p> <p>on June 13, 1989, in his 80th year.</p> <p>Dear husband of the late Lipkje Van Netten (nee Eizinga). Survived by his second wife Cornelia.</p> <p>Dear father of:</p> <p>Tina & Kees Rauwerda — Simcoe</p> <p>Rose & George Admiral — Welland</p> <p>Dorothy & Jack Hielema — Simcoe</p> <p>Elia & Hal McKenzie — Toronto</p> <p>Winnie & Hank Winkel — Gorrie</p> <p>Jack & Tina Van Netten — Simcoe</p> <p>Stepfather of:</p> <p>Andy & Thelma Van Dixhoorn — London</p> <p>Dirk & Nancy Van Dixhoorn — Selford</p> <p>John & Conny Van Dixhoorn — Brandon, Man.</p> <p>Levina & John Hooghiem — Sparta</p> <p>Half brother of Rick & Frances Van Netten of Port Perry</p> <p>Stepmother Sjoertje Van Netten of Sneek, Friesland</p> <p>one sister and several brothers in Friesland, 25 grandchildren, 17 great-grandchildren.</p> <p>Predeceased by one grandson Tim and stepson Adrian Van Dixhoorn.</p> <p>The funeral service was held in Ebenezer Chr. Ref. Church, Jarvis, Ont., on June 15, 1989. Rev. Dick Wynia from Aylmer officiating. Psalm 23.</p> <p>Correspondence address: Cornelia Van Netten, 110 Caverley Rd., Aylmer, ON N5H 2E2.</p>	<p>Two Christian young women seeking accommodations with two other Christian young women in the Mississauga area. Please call Liz or Joy at (416) 270-7214 after 6 p.m.</p> <p>Male/female wanted to rent bachelor apartment. Separate entrance to upstairs of house. Close to bus and highway access. Located in Burlington. \$375, utilities included. Reply to: Mr. or Mrs. H. Jans at (416) 333-0594 or 2081 Leighland Rd., Burlington, ON L7R 3S9.</p> <p>Shared apartment available in Toronto. Good location, close to University of Toronto. Female student, over 21, preferred. Available July 1, 1989. Call Helen at (416) 921-7929.</p> <p>Roommates needed to share a house in Erin Mills, Mississauga. Ask for Tony at (416) 828-0461 or 586-9200.</p>	<p>NEWMARKET, Ont.: Holland Marsh Dist. Chr. School is still in need of a Grade 8 teacher for the 1989/90 school year. This can be a half- or a full-time position. Please send any inquiries and applications to: Corrie Bootsma, Vice Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9. Phone (416) 775-3701.</p> <p>PRINCE GEORGE, B.C.: Cedars Christian School requires part-time qualified teachers in the following areas: Japanese language instruction (0.1-1/2 year), Home economics (.09 - all year), Woodworking (.09-1/2 year), Metals or power mechanics (.09-1/2 year). Contact J. Reems at C.C.S., 701 North Nechako Rd., Prince George, BC V2K 1A2. Phone (604) 564-0707.</p> <p>SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa of Smithers B.C. has an opening in elementary and secondary French, upper elementary language arts and primary Grades 2 or 3, and a possible opening in elementary and secondary phys-ed. Ours is a two-campus school system. Please contact: Glen Ewald at Box 2117, Smithers, BC V0J 2N0. Phone school (604) 847-9833, res. (604) 847-2186.</p> <p>TORONTO, Ont.: Toronto Central Christian School invites applications for a teaching position in the junior class (multi-Grades 3, 4, and 5). Experience, interest in an integrated curriculum approach and some French skills would be an asset. Please call G. Dekker at the school (416) 968-2036 or home (416) 466-6304 or send resume to: Toronto Central Christian School, 55 Salisbury Ave., Toronto, ON M4X 1C5.</p>
<p>will celebrate their 45th wedding anniversary. When they married, their wedding text was 1 Tim. 4:4 and 5. We, their children and grandchildren, rejoice and pray that God will continue to bless them with joy, love, contentment and good health.</p> <p>Nenke — Toronto</p> <p>Jake & Tonnie — Grand Valley</p> <p>Derek, Jason, Carrie</p> <p>Ernie & Adriana — Sutton West</p> <p>Martin, Sarina</p> <p>Adam & Brenda — Mount Forest</p> <p>Amy, Michael</p> <p>Scott & Emmy — Keswick</p> <p>Judy & Alan Bennink — St. Catharines</p> <p>Occasion to congratulate them will be at an open house on Saturday, July 15, 1989, from 3-5 p.m. at Taunton Rd. Church (First CRC), 67 Taunton Rd., Toronto.</p> <p>In lieu of gifts, donations in their name to the Lighthouse Ministries, 1008 Bathurst St., Toronto, ON M5R 3G7.</p> <p>Home address: 300 Eglinton Ave. E., Apt. 1207, Toronto, ON M4P 1L5.</p>	<p>The Lord called home to himself our dearly loved brother-in-law and uncle</p> <p>JOHN RUITER</p> <p>of Guelph, in his 64th year.</p> <p>Beloved husband of Alice Ruiter (nee Huizinga).</p> <p>We pray that the Lord will comfort my sister and our aunt and her family with the words of Isaiah 41:10: "So do not fear, for I am with you, do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand."</p> <p>Lovingly remembered by:</p> <p>Corrie de Graaf (nee Huizinga) — Woodstock</p> <p>Deb de Graaf — Woodstock</p> <p>Rene & Liz de Graaf — Cambridge</p> <p>Tina & Stan VanderKooi — Beamsville</p>	<p>Want to rent a car while in Holland?</p> <p> AutoRent</p> <p>Jan Kalma has the key to all forms of car rentals.</p> <p>Will deliver car to Amsterdam airport if desired.</p> <p>jan kalma</p> <p>De Meer 24, 9201 EZ Drachten</p> <p>The Netherlands — Tel. (31) 5120-15199</p> <p>Fax (31) 5120-32324</p>	<p>LANG'S RESORT</p> <p>Cottages and campgrounds</p> <p>RICE LAKE</p> <p>Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book your '89 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure:</p> <p>Lang's Resort</p> <p>R.R. #3, Box C, Roseneath, ON K0K 2X0</p> <p>Phone: (416) 352-2308</p>	<p>ST. CATHARINES, Ont.: 18-year-old student needs summer job. Has experience in landscaping. Has driver's licence and can also operate a tractor. Willing to learn anything available. Preferably warehouse or store. Please call (416) 935-1020 and ask for Mark.</p>
<p>On June 7, 1989, after a lengthy illness, our Lord in his infinite wisdom took unto himself our dear beloved mother and grandmother</p> <p>MINKELDEWYK (nee Vander Meer)</p> <p>at the age of 69 years.</p> <p>Predeceased by her husband Elise in January 1980. She leaves to mourn her loss her loving children: Bob & Sharyn Lodewyk — Red Deer, Alta.</p> <p>Clarence & Jeralyn Lodewyk — Rocky Mountain House, Alta.</p> <p>Henry & Brenda Lodewyk — Red Deer, Alta.</p> <p>Jean & Don Nelson — Fonthill, Ont.</p> <p>Claudia & Roger Curtis — Canberra, Australia</p> <p>Liz & Dave Wielinga — Red Deer, Alta.</p> <p>Bill Lodewyk — Red Deer, Alta.</p> <p>Sid & Trish — Edmonton, Alta.</p> <p>Beppe will also be greatly missed by 19 grandchildren.</p> <p>"He who hears my word and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life." (John 5:24)</p> <p>Correspondence address: 7 Malcolm Cres., Red Deer, AB T5N 0J9.</p>	<p>For Rent</p> <p>House for rent: four-bedroom, two-year-old back-split. Asking \$1,200 per month including utilities. No pets. First and last months' rent required. Available Aug. 1 to Mar. 15. Both rent and available dates negotiable. Bowmanville area. Phone (416) 434-5871.</p>	<p>Help Wanted</p> <p>Dutch-speaking senior as companion for elderly disabled woman in Bracebridge, Muskoka, Ont. Live-in plus salary. Write to: File #2523, c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.</p>	<p>Help Wanted</p> <p>Ontario Alliance of Christian Schools</p> <p>invites applications for a</p> <p>Part-time Secretary</p> <p>Familiarity with word processing and general office procedures is required. This opening will appeal to those interested in working three days a week commencing in September, 1989.</p> <p>Enjoy the flexibility and atmosphere of a small office and the opportunity to work in a Christian environment.</p> <p>Please send a letter of application and resume by July 15, 1989, to:</p> <p>Ontario Alliance of Christian Schools</p> <p>P.O. Box 7220, Ancaster, ON L9G 3L4</p>	<p>Help Wanted</p> <p>Full-time help wanted on large egg-producing farm with the possibility to take over management in a couple of years. Small two-bedroom house available.</p> <p>Contact C. Dykstra,</p> <p>R.R.#2, Niagara-on-the-Lake, ON L0S 1J0</p> <p>(416) 682-4039</p>

Correspondence address: 7 Malcolm Cres., Red Deer, AB T5N 0J9.

Classified/Events

Help Wanted

Administrative assistant required

Redeemer College seeks to employ a person primarily to manage the day-to-day activities of the Pascal Centre for Advanced Studies in Faith and Science. The successful candidate will be a self-starter, preferably with a university degree, who can work independently and effectively. Word processing skills, and some knowledge of German, French, Dutch and/or Latin will be a definite asset. For more information contact the Director of the Pascal Centre, Dr. J. van der Meer.

Please submit your application and resume to:

Personnel Director, Redeemer College,
Ancaster, ON L9G 3N6

The Institute for Christian Studies
invites applications for the position of
Director of Development

We are a Christian graduate school looking for someone who can help us boost our voluntary income in these inflationary times. The ideal applicant would have excellent communication skills, both in writing and speaking, and be willing to travel on behalf of ICS. The Director of Development would work under the supervision of the Vice-President of Administration and be responsible for various aspects of the development program, including fundraising and public relations.

Please forward resume, including salary expectations to:

Institute for Christian Studies

Attn: Ross Mortimer,

Vice-President of Administration

229 College St., Toronto, ON

M5T 1R4

(416) 979-2331



Weekly Puzzle by Victor Jambor, Jr.

ACROSS

1 Praise

5 Mystery dog?

9 Northern European

13 Medieval sword

15 Chi. feature

16 Earth section

17 Scarlett

18 Preacher

20 Up in —

22 (Indignant)

23 Sp. artist

23 Young boy

26 Meager

30 Edible pods

31 Military science

33 Joanne of films

34 Pizzazz

36 Author Grey

37 Sir Edmund

41 Hillary

43 Sound of distress

44 Art medium

47 Chairs

50 Elegant

52 Earth section

53 "— to the Sea" (Synge)

54 Mold

56 Mex. money

57 Fletcher

Christian and followers

61 Pay for

65 Sult to —

66 Cheers

67 Cuits

68 Perfectas

69 Niche

70 Hold sway

DOWN

1 Papal name

2 Type of tray

3 Ms Hagen

4 El —, Ark.

5 Mountains

6 Old Fr. coin

7 Related

8 Dismay

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Last week's puzzle

9 Give a Roman flavor to

10 Mother of

11 Peer Gynt

12 Baked item

14 Golf goal

18 "— Three Lives"

21 Subatomic particle

23 Math abbr.

24 Swiss river

25 Travelling salesman

27 Flower

28 Sea eagle

29 Comic Louis

31 Shadowboxes

32 Canton's state

35 Monthly payment:

38 Forms into bone

39 Shell feature

40 Signs up

41 Auditor

42 Sandy's bark

45 Caneen: abbr.

46 Fleur-de—

48 Image

49 Brave men

51 Loving one

55 Repeat

56 Hey, you!

57 Folklore queen

58 Indian

59 Asian holiday

60 Gr. letter

62 Old Fr. coin

63 Ocean: abbr.

64 Half a fly

Calendar of Events

July 1	"Wieringermeer Dag" at 10 a.m. in Moorefield Park (near Drayton, Ont.) For info. call Klaas Dekens at (519) 428-9920.	Sept. 3	Dutch service at 3 p.m. led by Rev. J. Kuntz at the CRC, Ancaster , Ont.
July 1	Friskan Picnic at Pinelhurst Conservation Park, Paris , Ont. Starts at 11 a.m. with games and fun for all.	Sept. 14	CFFO Prov. Board meeting from 10 a.m.-4 p.m. in the CRC, Georgetown , Ont. For info. call (519) 837-1620 or 338-3214 (p.m. only).
July 4-21	"Teaching the Bible: Developmental and Foundational Perspectives," a graduate-level course to be taught by Dr. Harry Fernhout at the ICS, Toronto , Ont. Contact ICS Admissions at (416) 979-2331.	Sept. 16	32nd annual convention of the Ontario CRC School Association. Theme: "Let's get enthusiastic for the Lord." From 8:30 a.m.-4:30 p.m. at Providence CRC, Beamsville , Ont.
July 5	"Hollandse Dag — Strathroy" at 10 a.m. in the Arena, Strathroy , Ont. Speaker: Rev. Anthony de Jager. Interesting program. Please take lunch along!	Sept. 22-23	All-Ontario CCM-CRC Conference at the Maranatha CRC, Woodstock , Ont. Speakers: Nelson Kloosterman, Robert Godfrey and Thomas Vanden Heuvel. Watch for announcements.
July 6	CFFO Prov. Board meeting from 10 a.m.-4 p.m. in the CRC, Georgetown , Ont. For info. call (519) 837-1620 or 338-3214 (evenings only).	Sept. 22-24	25th anniversary of Trinity Christian School, Burlington , Ont. Sept. 22: Reception and banquet starting at 6 p.m. in the Royal Botanical Gardens Banquet Hall. Speaker: Mel Elzinga. Sept. 23: Open house at the school from 12-4 p.m. Sept. 24: Special church service at 3 p.m. in Park Ave. Church led by Pastor Jerry Hoytema. For info. call (416) 336-5619.
July 6-7	"Land in biblical perspective," a two-day seminar with Dr. John H. Stek at the ICS, Toronto , Ont. Registration deadline June 30, 1989. Fee \$60. Phone ICS at (416) 979-2331.	Sept. 23	Coffee Break & Story Hour Inspirational Rally 1989 at Redeemer College, Ancaster , Ont. To register contact: Olga Anjema, R.R.#2, Wyoming, ON N0N 1T0 or phone (519) 786-5557.
July 8-9	25th anniversary of Maranatha CRC, Bowmanville , Ont. July 8: Social at 7:30 p.m. in Knox Chr. School. July 9: Special worship service at 10 a.m. For info. call (416) 623-8567 or 987-4995.	Sept. 30	"Building a Better Workplace," a CLAC-sponsored conference from 9 a.m.-3 p.m. at Redeemer College, Ancaster , Ont. Keynote speaker: Dr. John Redekop. Workshops led by Mark Larratt-Smith, Neil Roos and Ed Vanderkloet. To register call (416) 670-7383.
July 9-14	1989 Annual Conference of The Hymn Society of America at Calvin College, Grand Rapids , Mich., including a three-day workshop (July 12-14) in hymn playing and improvisation taught by John Ferguson and others. For info. call (817) 921-7608.	Oct. 11	Fall rally of the Ottawa region CRC Ladies League commemorating 35th anniversary. Location: Athens , Ont. For info. contact Mrs. Isabel Wouda, Box 359, Cobden, ON K0J 1K0.
July 30	Dutch service at 3 p.m. led by Rev. P. W. De Bruyne at the CRC, Ancaster , Ont.	Oct. 20-21	25th anniversary celebrations of London District Christian Secondary School, London , Ont. For info. contact Henk Vandezande at (519) 455-4360.
Aug. 4-7	31st ICS Niagara Family Conference, Fort Erie , Ont. Keynote speaker Dr. Harry Fernhout on: "Educating Disciples: Shaping Memory and Vision." For info. call (416) 979-2331.	Oct. 21	1989 All-Ontario Holy Spirit Conference at Kennedy Rd. Tabernacle, Brampton , Ont. For info. about registration contact Christian Communications Centre at (416) 890-3222.
Aug. 12-13	50th Anniversary of the CRC, Houston , B.C. Plan now to attend. For info. write to Anniversary Committee, Box 6, Houston, BC V0J 1Z0.		
Aug. 19	Second "Dryberse Dag" at 10 a.m. at Pinehurst Conservation Park, Paris , Ont. For info. call M. Booy (519) 269-3718 or B. Smit (416) 957-7617.		
Aug. 23	Organ recital by John Wm. Vandertuin at 8 p.m. at Oratoire St. Joseph, Montreal , Que.		

Teachers

Real Estate

Pacific Christian School

Pacific Christian School (elementary) is accepting applications for a Grade 6 teacher, interested in physical education for the 1989/90 school year.

If interested send resume including relevant documentation to:

Karen Vos, Principal
671 Agnes St., Victoria, BC V8Z 2E7
Phone (604) 479-9365

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next week

Church news

Events

Christian Reformed Church

25th Anniversary

With thanksgiving to our Lord, the Maranatha Christian Reformed Church of Bowmanville, Ont., will be celebrating its 25th anniversary on Sunday, July 9, 1989, D.V. The service will be held at 10 a.m. in Maranatha CRC. A social gathering will be held on Saturday, July 8, 1989, at 7:30 p.m. in Knox Christian School. Former members and friends are welcome.

For more information call:

Lillian Bouma (416) 623-8567 or

Miner Brink (416) 987-4995

Accepted

— to Bethel, Waterdown, Ont.,
Rev. Andrew Kuyvenhoven,
editor of *The Banner*

Declined

— to Shawnee Park, Grand
Rapids, Mich., Rev. Andrew
Kuyvenhoven

Change of address

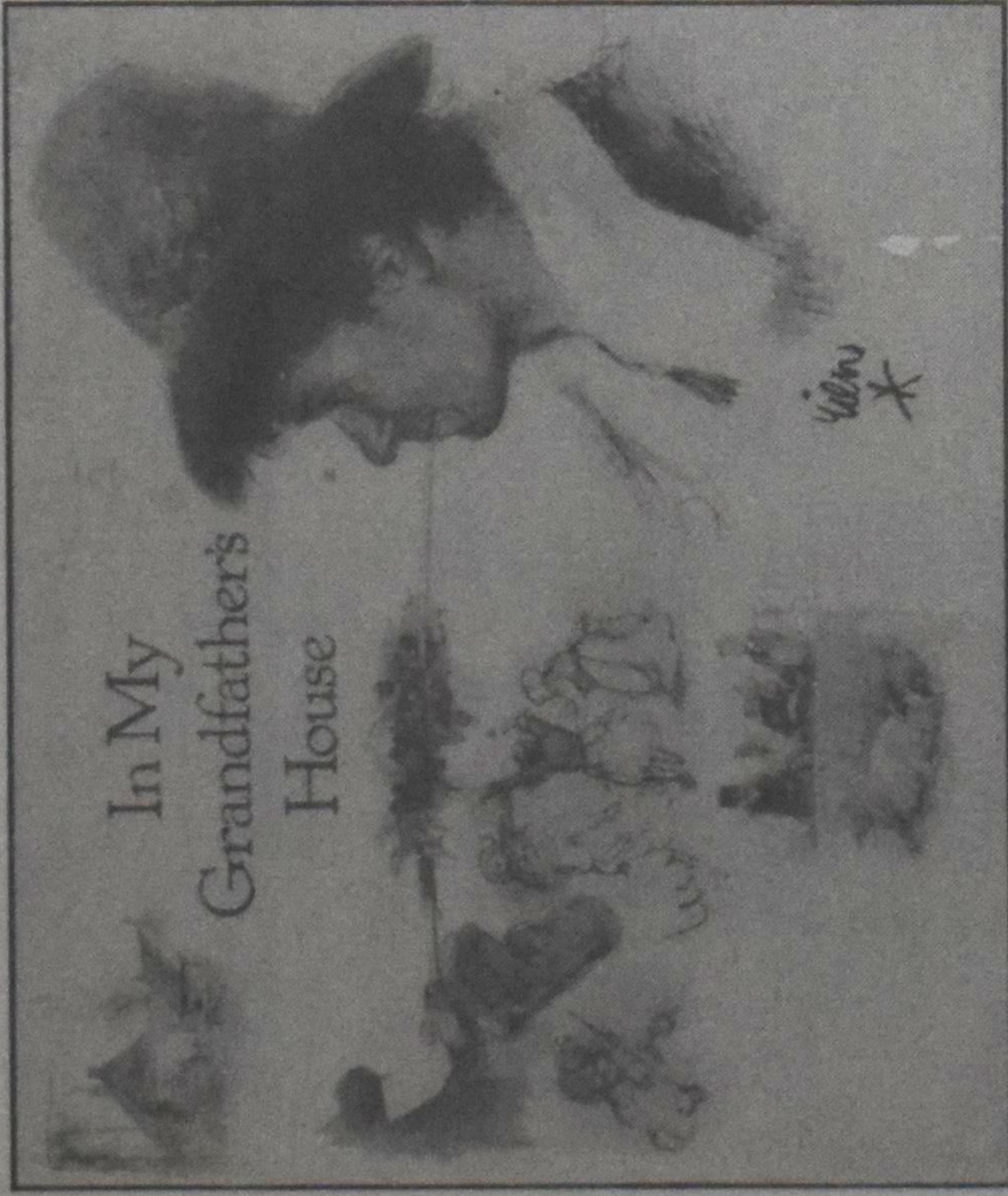
— Rev. Paul D. Stadt, 4
Crombie Place, Georgetown,
ON L7G 1K2.

Books

Robert VanderVennen, book review editor

Cultural history

Poortvliet describes the life of ancestors



In My Grandfather's House, by Rien Poortvliet. New York: Harry N. Abrams, Inc., 1988. Hardcover, 240 pp., \$55.00. Distributed in Canada by Prentice-Hall Canada, Inc. Reviewed by Carolyn Van Goch, Scarborough, Ont.

In this book, Rien Poortvliet traces his family's history through his grandfathers for 10 generations, back to the 16th century. With both illustrations and text, he describes the lives of his ancestors and the land in the Dutch province of Zeeland in which they lived.

Poortvliet does not romanticize the world of his ancestors. Rather, he describes the details of their day-to-day activities, their struggles, their

poverty, their grief and joy. The Poortvliets were not of noble descent. They were average folk, mostly farm workers, who had to work hard just to make it through each winter. They started working at a young age in order to help their parents make ends meet, taking on much greater responsibilities than most children have today.

Poortvliet describes Holland at the time his ancestors lived. He describes some of the historic events through which they lived. He imagines how his great-great-grandfather's eyes must have popped when the French marched into the south of Holland just as his own eyes popped when the Germans marched into Holland in 1940. He also tells about a Holland *before bicycles* and what a change it made for people after bicycles were invented.

The Poortvliets lived on the island of Goeree-Overflakke in southern Holland. The island was rural and isolated from the rest of the country until recent times. Rien Poortvliet recalls how as a child he travelled from Rotterdam to visit his uncle, and what a long, complicated trip it was. It amazed him to think that everything he saw on

the island, even the huge churches, had to be brought by boat.

Mostly people

Poortvliet's narrative is vividly brought to life by his paintings and illustrations. Through them, Poortvliet shows us what he is describing. He illustrates the plan of a house showing where the horses were quartered and where the people slept. He shows us the objects used in daily activities, such as the wagons, the plows, the hand-made toys and the clothing.

But mostly he paints people. He paints them working, sleeping, eating, knitting, and carrying on business. He paints their expressions. He portrays a boy whose mother has died, an old woman bent over her laundry, a couple dancing at a wedding, neighbours exchanging gossip. These people are his people — his grandparents — and he paints them as if he knows them.

This book is a pleasure to read. Poortvliet's style is very personal. The text is handwritten rather than printed, which adds to that feeling. The illustrations are warm, painted in rich earthy tones and Poortvliet's subtle sense of humour is sometimes expressed in the scenes he paints.

As the story moves back in time we notice how differently from us Poortvliet's ancestors lived. Their jobs, daily activities and the tools which they had at their disposal are vastly different from today. But the people have not changed so much. We have similar struggles, fears, hopes and joys. In these ways we can identify with these people who lived centuries ago. Poortvliet shows us how, in many ways, we are like our ancestors.

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Luister naar het programma

ZINGEND GELOVEN
Elke Zaterdag, 8 uur 's morgens
CHIN FM 101

Friends of God

Wayne Brouwer

Vindication

"O Lord, see how my enemies persecute me!" (Psalm 9:13)

A truck driver once pulled his rig into a truck-stop and went into the restaurant for a meal. While he was eating, a rough crowd drove up on motorcycles. They invaded the restaurant, wandering around, annoying the guests and pestering the staff. They came to the trucker's table and demanded: "We want this table! Get out of here!"

"But I'm not done yet!" he protested.

The leader of the gang took his coffee and poured it all over his food. "Now you're done! Get goin'!"

Without a word, the truck driver picked up his cap, got up from the table, and walked out. The motorcycle gang had a good laugh. "Not much of a man, are ya?!" roared the leader after him.

A waitress clearing tables over by the window said, "He's not much of a truck driver either! He just ran over six motorcycles!"

Violence

It's easy to laugh at the problems of others. In fact, virtually the entire entertainment industry in North America earns its billions from our delight in the conflict situations of those around us. News reports sensationalize scandal. Soap operas sneak through steamy bedrooms. Sitcoms revel in family tensions. Crime dramas smear blood. And the ratings soar.

But whenever it comes closer to home, laughter gives way to anger, fear and bitterness. A few years ago this letter appeared in the *Philadelphia Evening Bulletin*:

I write to you this morning, at the rise of the dawn, still in the midst of a tormented wake, the most terrible grief which has ever seared my soul. Yesterday afternoon, on June 4, I lost the most precious thing that life ever gave to me — a three-and-a-half-year-old girl child of surpassing purity and joy; a being profoundly close to the sacred well-springs of life itself — a closeness from which she derived great unconscious strength which made her irresistibly attractive to human beings with whom she came in contact. She was murdered at three in the afternoon, in a basement of a house only a few doors away from ours, by a 15-year-old-boy I am hurt to the depths of my being. Had I caught the boy in the act, I would have wished to kill him ... A Sick Father

Vengeance

Such evil demands retribution. But often it seems that crime does pay, and the innocent bear the scorn of a laughing world. The *New York Times* reports that 99 out of 100 persons arrested for felonies never go to prison. Embezzlement in North America is growing by 15 per cent annually. Nearly half a million students in the U.S. have defaulted on government loans. Hotel and motel rates climb because over \$1.5 billion dollars of supplies and equipment is stolen from them each year. Hospitals estimate that every bed must be charged an extra \$1000 per year to pay for thefts from their systems.

"Unfair!" we say. Crimes against property bring forth cries for justice from us. But when the crimes are against persons, against people we know, against ourselves; we want more than justice — we want revenge!

Vindication

David gets as close to a rage of vengeance in Psalm 9 as we ever hope to find in the Bible, from a human perspective. He stops short of spite, though, and hands the matter over to God. His focus is not ultimately on how badly he's been hurt, but on the glories of God which transcend these matters, and which ultimately set all things in their proper place.

David echoes what the Heidelberg Catechism states so powerfully in Lord's Day 19: *In all my distress and persecution I turn my eyes to the heavens and confidently await as judge the very One who has already stood trial in my place before God and so has removed the whole curse from me. All his enemies and mine he will condemn to everlasting punishment; but me and all his chosen ones he will take along with him into the joy and the glory of heaven.*

Is that a cop-out? Is that pious prejudice, or religious retaliation? Only the person who, like David, has been hurt to the core of his being, will be able to answer that question honestly. All others keep silent.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.